

THE
SATYRS
Edw. OF Holtin's
PERSIUS.

Translated into *ENGLISH*
BY
THOMAS SHERIDAN, D.D.

*Si te ad studia revocaveris, omne vitæ fasti-
dium effugeris; nec noctem fieri optabis tæ-
diolucis, nec tibi gravis eris, nec aliis super-
vacuus.* Sen. de tranquill.



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T O
The RIGHT HONOURABLE
THE
LORD VISCOUNT
MONTCASSELL.

My LORD,

I Dedicate to You this *Edition* and
Translation of *Persius*, as an Ac-
knowledgment for the great
Pleasure you gave me in the first Part
of your Education, which, by your
own Application and Goodness of
Temper, was attended with a Success
equal to my Wishes.

AND since You still proceed in the
same Paths of *Diligence* and *Virtue* in
the *University*, where You have already
distinguished Your self in a very
short Time, it lays a farther Obliga-
tion upon me, to return You my

Thanks in this publick Manner, for having so faithfully regarded the last Advice, which I gave You.

WHEN I hear from your *Governours*, with what *Respect* and *Deference* You treat them! How chearful You are in your *Obedience* to their *Commands*! That You are constant in all *Duties*, enjoined You by the *Statutes*, (too much hitherto neglected by those of your *Quality*;) That you are *regular* in your *Life*; *decent* in your *Behaviour*; *good-natured* and *civil* to your *Companions*, whom You have prudently chosen from among the Best; that You are *diligent* in your *Studies*; with many other Additions to your *Character*, which very much redound to your *Honour*; I then return my Thanks to God, and think all my Labour, on your Account, rewarded in the noblest and the best Manner.

YOU are now in a Situation of taking two the most delightful *Prospects*, that a generous Mind can have. *First*,
You

The Dedication.

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You can look back upon a good and honourable *Reputation*, left behind You among your *School-fellows*. You can behold that ardent *Emulation* in most of them, which you kindled in their *Breasts* by your *Example*, and thus You see Your self a blessed Instrument of bringing others into the Road of *Honour* and *Virtue*, which you naturally followed upon the first Direction. The next *Prospect* is, That You are now placed on a more publick Stage, among the hopefullest young Gentlemen of this *Kingdom*, who are already so far influenced by your *Example*, that they rather seem willing to contend with You in the Race, than to follow; and this by your own Encouragement. Consider, my Lord, the Good You now do, is not confined to the *present Age*, but those to come shall shew the Effects of your *Virtue*, and *Posterity* shall bless You for giving an Advantage to them, which they can only requite, by the greatest Esteem they will preserve for your Memory. I

I shall make You no *Complements* upon your *Birth* or *Title*, for which, You and your *School-fellows* will witness for me, That I never did once either distinguish or spare You, while You were under my Care. Neither shall I ever allow You any *Merit* from the meer *Advantages of Fortune*. Besides, I always observed You much more fond of the *Genealogies of the Greek and Roman Heroes*, than of your own. There You found so many wonderful *Examples of Piety, Wisdom, Justice, Fortitude, Love to their Country, Faithfulness to their Friends*, every Action great, noble, and truly humane, that it is not to be wondered your Character exceeds your Years, when You endeavoured to borrow most of it from them; for which every wise Man will acquit You, since there are so few *Examples in the present World*, that will deserve your Imitation. But, the great *Characters of Antiquity* are such, as You may safely follow in every thing that is

The Dedication. vii

is great and good. And although it hath been your *Misfortune* to live in a *Country*, not the most inviting Scene to employ those *Talents*, which God hath given You, and which your own good Disposition, added to the Care of your Instructors, is so likely to improve; yet let not that be a Discouragement from persevering to qualify Your self, for appearing one Day, where You can shine to more Advantage.

BUT my Zeal for your *Happiness* makes me forget, that You are now under *Governours* much fitter to direct You in your future Conduct. I shall therefore only join with them in my good Wishes for a Blessing on their Labours. *Si agricolam arbor ad fructum perducta delectat; si pastor ex foetu gregis sui capit voluptatem; si alumnum suum nemo aliter intuetur quam ut adolescentiam illius suam judicet, quid evenire credis his qui ingenia educaverunt, et qui tenera formarunt, adulta subito vident? Affero te mihi. Meum opus es. Sen.*
Ep.

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Ep. 34. My Case, my Lord, is the very same. You are a *Plant of my own Rearing*, and although You be now removed to another Soil, the same Delight, which I conceived at your *prosperous Growth*, makes me earnest in my Expectations to see the *Frùit*. May You never disappoint our Hopes, but become a *true Son of the Church*, a *loyal Subject to your Prince*, a *faithful Friend to your Country*, and an *Honour to the Age You live in*. May all Happiness and Success attend You, to the last Period of your Life.

I am,

My LORD,

With true Respect,

Esteem and Affection,

Your most obedient, and

Most humble Servant,

THOMAS SHERIDAN.

T O



TO THE
READER.



MY Design in the following *Translation* being to give as much Light, as I could, into the Meaning of a very *obscure Author*, I hope I shall be dispented with, for studying *Easiness* of Style, rather than *Elegance*. And if I have failed in any Place of the true Meaning, (which I have too much Reason to apprehend) I shall be very glad to accept of a *better Interpretation* from any Gentleman, who will give himself the Trouble of sending it to the *Printer* hereof, by whom it shall be faithfully

x *To the* R E A D E R.

faithfully inserted in the next Edition; provided it meets with the *Approbation* of two or three Friends, upon whose Judgment I shall chiefly depend.

I have collected from those Editors, who are in most Esteem, some of their best Notes, and have likewise added great Numbers of my own, which I met with in my Reading with a View to this Author.

I followed the *Stops* where I thought them better in one *Edition* than another, yet in several Places made Alterations of my own, which I hope do rather clear the Sense than interrupt it.

It may be expected I should give some Reason, why I made choice of an *Author* so very difficult, and of so little Elegance to dedicate and recommend it to a young *Nobleman*. This I did rather on account of the Materials, which it contains, than the Beauty of the Verse, or the Purity of the *Latin*. And therefore, the better to explain my self, I shall give a Sketch of every *Satyr*, in as short a Manner as I can, from which the Reader will easily observe, that it is a *Book* well fitted for the Perusal of a young *Nobleman*, and very necessary to direct him in the Conduct of the most important Parts in *Life*. First then, As he is to be a *Speaker in Publick*, the first *Satyr* warns him against an affected

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fected Magnificence of Words, where much Noise and little Sense is contained, too often the Case of our *Modern Orators*, who rather dazzle and perplex the Understandings of the Hearers, than inform their Judgments; whereas *Reason* and *Truth* shew always to the best Advantage, in the plainest Dress.

Secondly, As it is his chief Duty to have right and worthy Notions of a *Supreme Being*, and to know how to approach him with a sincere Heart upon all Occasions whatsoever; the second *Satyr* points out a properer Way of publick *Worship*, and is a fine Inveective against *Hypocrisy* and *Superstition*.

Thirdly, As it is of the utmost Advantage to a Man's Character, to be *active* and *punctual in Business*; the third *Satyr* shews the Folly of *Procrastination*; and the great Necessity there is of employing our Time to the best Purposes, with a View to our future Lives, fixing some *proper* and *certain End*, to which all our Actions should be directed.

Fourthly, As it is the Business of every Person, who is entitled to a Share in the *Legislature*, to improve his *Talents*, by the *Cultivation of his Understanding*, or else not to undertake any *publick Employment*; the fourth *Satyr* exposes the Folly of those, who think themselves sufficient for State Affairs,
by

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by the bare Merit of their *Family*, or *Titles*, without any farther Qualifications.

Fifthly, Perhaps I may be censured, as partial in my own Favour, for commending the Gratitude of *Persius* to his Master *Cornutus*, in the fifth *Satyr*, (which is excellent in its Kind;) and may be thought to have an Eye to my own Interest, if I recommend it to the young *Lord* it is inscribed to. But having already said in my *Dedication*, that I am rather indebted to Him, I think my self safe in that Respect. But, what is of the utmost Consequence to any Man, there is towards the latter End of this *Satyr*, a most exalted Lecture, instructing us in the true *Freedom of the Mind*, which is in every Man's own Power, by the Virtue of *Resolution*. And, what sets it above all other Kinds of *Freedom*, NO POWER UPON EARTH CAN TAKE IT FROM US.

Sixthly, As every Man, who has been concerned in *publick Affairs*, or *publick Employments*, is glad at last to steal aside from the World; the sixth *Satyr* gives a most useful Instruction, by teaching us the Blessings of *Retirement* and *Content*; the true Use of *Riches*; and the Folly of *Ambition* and *Avarice*; and especially exposes the Weakness of those, who are too anxious in providing for their *Posterity*.

This

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This is the Sum of the *Author* which I dedicate to my *Scholar*, and I shall farther strengthen my Recommendation by the Authority of *St. Austin*, who, as I have observed in the *Notes*, was so highly pleased with some few Lines of the third *Satyr*, that he calls them a *System of Morality*.



5 DE60

AULI



A U L I
P E R S I I F L A C C I
V I T A .



ULUS Persius Flaccus natus est pridie Nonas Decembris, Fabio Persico, L. Vitellio Coss. decessit VIII. Kal. Dec. Rubrio Mario, Asinio Gallo Coss. Natus in Etruria Volaterris, Eques Romanus, sanguine et affinitate primi ordinis viris conjunctus. Decessit ad octavum milliarium via Appia, in praeiis suis. Pater ejus Flaccus pupillum reliquit moriens, annorum fere sex. Fulvia Sifennia mater nupsit postea Fusio, Equiti Romano: et eum quoque extulit intra paucos annos. Studuit Flaccus usque ad annum XII. Volaterris: inde Romae apud Grammaticum Remmum Palæmonem, et apud Rhetorem Verginium Flaccum. Cum esset annorum xvi. amicitia coepit uti Annæi Cornuti, ita ut ab eo nusquam discederet: à quo introductus aliquatenus in philosophia est. Amicos habuit à prima adole-

A. PERSII VITA. IV

adulescentia Cassium Bassum, et Calpurnium Statu-
ram, qui eo vivo juvenis decessit. Coluit ut patrem
Servillum Numanum. Per Cornutum cognovit Anna-
um etiam Lucanum, æquævum auditorem Cornuti.
Nam Cornutus illo tempore Tragicus fuit, sectæ Sto-
icæ, qui libros philosophiæ reliquit. Sed Lucanus a-
deo mirabatur scripta Flacci, ut vix retineret se illo
recitante à clamore, quin illa esse vera poemata dice-
ret. Sero cognovit Senecam, sed non ut caperetur
eius ingenio. Usus est apud Cornutum duorum con-
victi doctissimorum, et sanctissimorum virorum, acri-
ter cum philosophantium, Claudii Agatæni medici
Lacedæmonii, et Petronii Aristocratis Magnetis, quos
unice miratus est et æmulatus, cum æquales essent, et
Cornuto minores. Ipse etiam decem fere annis sum-
me dilectus à Pato Thrasea est, ita ut peregrinaretur
quoque cum eo aliquando, cognatam ejus Arriam u-
xorem habente. Fuit morum lenissimorum, verecun-
diæ virginalis, formæ pulchræ; pietatis erga matrem
et sororem et amitam exemplo sufficientis. Fuit fru-
gi et pudicus. Reliquit circa H-S XX. matri et soro-
ri: scriptis tantum ad matrem codicellis, rogavit eam
ut daret Cornuto sestertia, ut quidam dicunt, centies,
ut alii volunt, argenti facti pondera viginti, et libros
circa septingentos, sive bibliothecam suam omnem. Ve-
rum Cornutus sublatiis libris, pecuniam sororibus, quas
frater hæredes fecerat, reliquit. Et raro, et tarde scrip-
sit. Hunc ipsum librum imperfectum reliquit, versus
aliqui dempti sunt in ultimo libri: et quasi finitus es-
set, leviter recitavit Cornuto: et Cassio Basso petenti
ut ipse ederet, tradidit edendum. Scripserat etiam in
pueritia Flaccus Prætextam, et *O'δωροποιον* librum u-
num, et paucos in sororem Thraseæ Arriæ matrem
versus, quæ se ante virum occiderat. Omnia autem
Cornutus auctor fuit matri ejus, ut aboleret. Editum
librum continuo mirari homines, et diripere cœpe-
runt. Decessit autem vitio stomachi, anno ætatis
xxx. Sed mox ut à schola et magistris deverterat,
lecto libro Lucillii decimo, vehementer Satyras com-
ponere studuit: cujus libri principium imitatus est: si-

: bi

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bi primo, mox omnibus detrectaturus, cum tanta recentium poetarum et oratorum infestatione, ut etiam Neronem culpaverit. Cujus versus in Neronem cum ita se haberet,

Auriculas asini Mida rex habet,

in hunc modum à Cornuto ipso tantummodo est commendatus,

Auriculas asini quis non habet?

ne hoc Nero in se dictum arbitraretur.



5 DEGO

AULI

ra re-
etiam
cum

ft e-

L I



AULI PERSII FLACCI
S A T Y R Æ.

PROLOGUS.



E C fonte labra prolui Caballino ;
Nec in bicipiti somniasse Parnasso
Memini, ut repente sic Poëta prodirem.
Heliconiadasque, pallidamque Pyrenem
Illis relinquo, quorum imagines lambunt
Hederæ sequaces : Ipse semipaganus

Line 1. Caballino. The Fountain *Hippocrene*, said to be made by the Foot of the Horse *Pegasus*, by a chance Stroke, as he flew along with *Bellerophon*.

L. 2. Parnassus. A Mountain of *Phocis*, sacred to *Apollo*, and the *Muses*, having two Summits, one called *Thiborea*, and the other *Hyampus*, according to *Herodotus*. *Judenal*, and other Poets call them *Cirra*, and *Nisa*; one dedicated to *Apollo*, and the other to *Bacchus*.

In this Passage *Persius* alludes to *Ennius*, who pretended that he dreamed *Homer's* Soul had got into him by Transmigration.

L. 4. Heliconiadas. By the Figure *Epenethesi*, put for *Heliconiadas*. The *Muses* had the Name *Heliconides* from a Mountain in *Phocis*, called *Helicon*, dedicated to *Apollo*, and the *Muses*.

Pyrene. A Spring at the Foot of the Mountain *Acrocortinthus*, which for it's extraordinary clearness was said to be frequented by the *Muses*.

THE
SATYRS
OF
AULUS PERSIUS.

The PROLOGUE.

 Do not remember I took a hearty Draught of the *Pegasean* Fountain, or that I dream- ed like *Ennius* on the two headed *Parnas- sus*, that all of a sudden I should com- mence a Poet. It is to them alone I resign the *Muses*, and the pale *Pyrene*, whose Images, on ac- count of their fine Performances, are crowned with Ivy ; As for my self, I am but half a Poet, yet I ven-

L. 5. Imagines lambunt. A very proper *Metaphor*, because the Ivy Leaf is in the shape of a Tongue.

Poets had their Busto or Statues set up in the Library of *Apollo* *Palatinus*, crowned with Ivy. *Ista exquisita & cum imaginibus suis descripta sacrorum opera ingeniorum.* Sen. lib. 1. de tranquill.

Ut dignus ventas hedert & imagine macra. Juven. Sat. 7.

L. 6. Semipaganus. Half a Poet. *Pagus* signifies a Village, from the Dorick Word *παγῆ*, which signifies a Fountain ; Because the Ancients, at the erecting of Villages, had a Regard to the Con- venience of Water. In this Passage, I am inclined to think that *Persius* does not mean himself to be half a *Rustick*, as the Com- mentators would have it, but rather alluding to the first Etymo- logy of the Word, that he is a Person who has only taken half a Draught of the *Muses* Fountain.

Among the Ancients the Person, who was not yet a Soldier was called *Paganus*. Hence we find *Scabola* upon the *Lex Fal- cidia*, *Si dum Paganus erat, fecerit testamentum, nullis temporis*

Ad sacra vatum carmen affero nostrum.

Quis expedivit pſitaco ſuum χαῖψα?

Picaſque docuit noſtra verba conari?

Magiſter artiſ ingēnīque largitor

Venter, negatſ artiſex ſequi voceſ.

Quod ſi dolofi ſpeſ refulſerit nummi,

Corvoſ Poētaſ, & poētriaſ picaſ

Cantare credaſ Pegafeiū meloſ.

codicillos, lex ſalcidia in codicillis locum non habet, in teſtamento locum habebit. vid. Calv. Lexic. jurid. in voceſ paganuſ. Therefore he might mean in that Senſe half a Poet.

7. *Ad ſacra vatum. Auguſtuſ had a Temple erected to Apollo and the Muſeſ, at hiſ own Palace, which waſ a Library for Poetſ.*

8 *Quis expedivit, &c.* Here he doeſ not mean that it waſ neceſſity which put him upon wriſing (for he waſ a noble Man in very good Circumſtanceſ) but he rather laſheſ at thoſe Poetſaſterſ, who writ for Bread, and conſequently were low, and inſipid in their Performanceſ. Who had nothing better than imperfect Imitationſ of ſuch aſ were truly worthy of the Name of Poetſ, for which Reaſon, he very judiciouſly compareſ them to Parrotſ and Pyeſ.

The PROLOGUE. 5

ture to bring my Writings among the rest, to the Temple of the Muses. Who taught the Parrot it's usual Complement of *χαῖρε*? and Pyes to endeavour at Human Speech? Who but that Master of Art, and Bestower of Wit, *The Belly*--- which sets Men upon attempting Things almost impossible; for if the Hope of Money does but once glitter in their Thoughts, you shall see Crows, and Pyes, sing like *Apollo*, and the *Muses*.

χαῖρε, a Word which they taught their Parrots.

11. *Magister anas*, &c. Pliny's Description of the Belly agrees very well with *Persius*. *Pessimum corporum vas instat ut creditor, & sapius dicitur appellat. Hujus gratia praeipue avaritia expellitur: hinc luxuria conditur: hinc navigatur ad Phasim: hinc profundi vada exquiruntur*, &c. *Nat. Hist.* lib. 26. c. 8.

13. *Corvus poetas*. *Macrobius. Saturn.* lib. 2. c. 4. Speaking of *Augustus Caesar*, has this Passage. *Sublatis Aethiaca victoria revertatur, occurrit ei inter gratulantes corvum tenens, quem instituerat hoc dicere, Ave, Caesar, victor, imperator. Miratus Caesar officiosam avem viginti millibus nummum emis. Idemque miratus in pica hanc quoque redemit.* Which plainly makes out, what I hinted in the Translation, that the Power of Money sets Men upon attempting Things, which seem to be even against Nature it self.

A U L I
P E R S I I F L A C C I
S A T Y R A P R I M A.

P. O Curas Hominum! ô quantum est in rebus inane!
Quis leget hæc? M. Min' tu istud ais? nemo Hercule. nemo.
Vel duo, vel nemo. P. Turpe et miserabile. M. Quare?
P. Ne mihi Polydamas, et Troïades Labeonem
Prætulerint.-----

L. 3. *Vel duo vel nemo.* Agreeable to these common Phrases of the Greeks ἢ ολίγοι ἢ ὅδεῖς. or ἢ τις ἢ ὅδεῖς. θαυμάζει τις ἢ ὅδεῖς. *Ellan. de animal. lib. 7. c. 8.*

L. 4. *Polydamas.* A noble Trojan the Son of *Antenor*, and *Thetis*, who altho' he was married to *Lycaste* the Daughter of *Priam*, betrayed the City of *Troy* to the *Greeks*, who burned it. It is very probable that *Persius* levels at *Nero* under this covert Name, Since they both agreed in one Circumstance. The one betrayed a Town to be burned, and the other actually burned *Rome*. *Cicero*, in the first Epistle of his seventh Book to *Atticus*, has this remarkable Passage. *aliter sensero? didicimus non Pompeium modo, sed τρώας ἢ τρωάδας. Πύλωνα μὲν μοι πρῶτον ἐλεγχέω ἀναθήσει. quis? tu ipse scilicet, laudatur & scriptorum & factorum meorum.*

Troïades. The Roman Nobility, as being descended from the *Trojans*,

S A T Y R

S A T Y R I.

The ARGUMENT.

This Satyr is a Dialogue between Persius, and his Friend; in which he exposes the corrupt Taste both of the Roman Orators, and Poets. Now and then he has a Lash at Nero. We shall think it very just, and seasonable, if we only observe the Character which Petronius Arbiter gives of this Age. Nuper ventosa istæ & enormis loquacitas Athenas ex Asiâ commigravit, animosque juvenum ad magna surgentes, veluti pestilenti quodam sidere afflavit, semelque corrupta eloquentiæ regula stetit, & obmutuit. And as to their corrupt Taste in Poetry, he says thus ----- Multos, ô juvenis, carmen decepit; nam ut quisque versum pedibus instruxit, putavit se continuo in Heliconem venisse. Sic forensibus ministeriis exercitati, frequenter ad carminis tranquillitatem tanquam ad portum faciliorem refugerunt; credentes poemata facilius extrui posse, quam controversiam sententiolis vibrantibus pictam.

P. O the ridiculous Cares of Men! How much Vanity in their Pursuits! Who will read my Satyrs? **M.** Speak you this to me? Why none; or what is next to none, very few. **P.** Base and wretched indeed. **M.** Why do you think so? **P.** Because there is such a Degeneracy of Taste in the present Age, that I fear Nero, and the Nobility of Rome will prefer Poet Labeo to me.

Labeo. A bad Poet, who translated Homer, and a great Favourite with Nero. It moves a person's Indignation much to have an Inferior prefer'd to him. This makes Menander say,

*Οἷον γίνεσθαι καί τιλον, ἢ τοὺς χεῖροντας
Οἷ γὰρ αὐτοῦ ζῶντας διαγενήσεσθιν.*

....**M.** nuge

-----M. Nugæ. Non, si quid turbida Roma
 Elever, accedas: examenve improbum in illa
 Castiges trutina: Nec te quæsieris extra.
 Nam Romæ quis non? P. Ah, si fas dicere! sed fas
 Tunc, cum ad canitiem, et nostrum istud vivere triste
 Aspexi, et nucibus facimus quæcunque relictis: 10
 Cum sapimus patruos, tunc, tunc, ignoscite. M. Nolo.
 P. Quid faciam? sed sum petulanti splene cachinno.
 M. Scribimus inclusi, numeros ille, hic pede liber,
 Grande aliquid, quod pulmo animæ prælargus anhelet.
 P. Scilicet hæc populo, pexusque, togaque recenti,
 Et natalitia tandem cum Sardonyche albus, 15

L. 5. *Elevæ*, is either to raise or lessen. In this Place I take it rather in the sense of lessening. And the most elegant Authors use it so. *Movere risum oratoris est quod frangit, quod impedit, quod elevat.* Cic. de orat.

Quintus Fabius res gestas in Hispania elevavit. Liv.

L. 7. *Trutina*. Is the Handle of the Scales, thro' which the Ballance plays. Here it is metaphorically used, as it is in *Cicero*. *Ad ea probanda, qua non auris facti Statera, sed quadam populari trutina examinantur.* de orat.

Nec te quæsieris extra. This is exactly a Precept of the *Stoicks*, who have it thus. *Τὴ δὲ ἐν τῷ ἐκτὸς μὴ κέχρησο πρὸς πῶ σὺ αὐτὴ κρίσιν, ἀλλὰ σὺ αὐτῷ ἐ τοῖς κρείττοσι, ταυτὸν δὲ εἰπεῖν, τῇ ἀλυσία.* *Ad ferendum judicium de te noli consulere ea qua sunt extra te, sed teipsum; & qua præstantiora sunt adhibe, nempe veritatem.*

Introrsum bona tua spectent. Decretum hoc *Stoicum*. *Sapientem ex sese aptum esse.* Sen. ep. 7.

Judex ipse sui, totum se explorat ad unguem;

Quid proceres, vanique ferat quid optato vulgi

Securus.-----

Auson. in acroas. Pythag.

L. 9. *Vivere triste.* A *Græcism* *Τὸ ζῆν ἡμῶν.* Put for *vitam tristem*.

10. *Nucibus relictis.* Having laid aside our childish Plays. *Suetonius*, in the 83d. Chap. of *Augustus's* Life, has this Account-----

M. Your

M. Your fears are Trifles; for you are not obliged to submit to their Opinions, if *Rome* should injudiciously decry any thing you write; you are not to weigh your Merit in her unequal Scales; nor too much depend upon the common vogue; for who is not in this corrupt Town a----- P. Could I but speak my Thoughts freely----- I know no reason why I should not; when I behold the Follies of Mankind turning Poets in their old Age, and whatever other wretched Faults we are guilty of from the time we lay aside our Boys-Play, since I am only going to act the Part of a *Censor*, I hope you will pardon my Animadversions. M. I will nor. P. But I cannot suppress my Inclination to laugh Men out of their Follies, my Spleen is ready to burst. M. *What harm do we do you?* We write in our Closets one in Verse, and the other in Prose, something truly grand, and sublime, which requires all the Force of our Lungs for the Expression. P. Then this is the Reason that the Poet sets his Locks off to Advantage, and dresses in his best Gown, all in white, with his Birth-day Ring, in order to read his

nucibusque ludebat cum pueris minutis quos facie et garrulitate amabiles undique conquirebat, præcipue Mauros et Syros. Beroaldus says he met with the Expression of *castellatis nucibus* in a very ancient Author. But nothing can explain it better than,

*Quatuor in nucibus non amplius alea tota est,
Cum sibi suppositis additur una tribus.*

Ovid.

L. II. *Cum sapimus patruos.* When we are as severe as Uncles. They were very strict with their Nephews during their Guardianship. *Qui in reliqua dicta mihi esset, fuit in hac causa pertristis quidem patruus, censor, castigat.* Cic. pro Cæli.

L. 12. *Cachinno onis.* An intemperate Laughter. *Si videre concessum est, vituperetur cachinnatio.* Cic. The word *Petulans* is likewise very well explained by Cicero in his Book de Oratore. *Si quis mihi male dicit petulans & plane infans videtur.*

L. 16. *Sardonyx.* A Stone of a mixture white and red.

Sede leget celsa, liquido cum plasmate guttur
 Mobile colluerit, patranti fractus oculo.
 Heic, neque more probo videas, neque voce serenâ
 Ingentes trepidare Titos, cum carmina lumbum 20
 Intranst, et tremulo scalpuntur ubi intima versu.
 'Tun' vetule auriculis alienis colligis escas?
 Auriculis, quibus et dicas cute perditus, obe!
 M. Quo didicisse, nisi hoc fermentum, et quæ semel intus
 Innata est, rupto jecore exierit caprificus? 25
 P. En pallor, seniumque! ô mores! usque adeone
 Scire tuum nihil est, nisi te scire hoc sciat alter?
 M. At pulchrum est, digito monstrari, et dicier, *hic est*.
 Ten' cirrorum centum dictata fuisse
 Pro nihilo pendas? ecce inter pocula quærunt 30
 Romulidæ saturi, quid dia poemata narrent.
 P. Heic aliquis cui circum humeros hyacinthina læna est,

L. 17. Sede leget celsa. Poets were obliged at Rome to read their Works publicly.

Auditor toto saepe postea die.

Mart. lib. 10 Ep. 70

Both Poets, Orators, and Philosophers, read their Works in public, which is plain from several Passages in ancient Authors as in *Plin. lib. 9. c. 27. Senec. Ep. 7. Aelian Epist. c. 17. lib. Sen. in proem. lib. 4. controuers. Plin. lib. 7. Ep. 17. lib. 2. Ep. 19. Juvenal.*

At si dulcedine fama

Succensus recites Maculonus commodat ades.

Bassus cum toto anno unum librum excudit, et elucubrat, rogare ultro et ambire cogitur, ut sint qui dignentur audire; et nec id quidem gratis; nam et domum mutuatur, et subsellia conducit, et libellulos spargit. Quintil. de causis corrupt. eloquent.

Plin. lib. 36. c. 12. Plasmate autem recitaturi poeta formabant et fingeant vocem, eamque molliorem et suaviorum reddebant, which Quintilian remarks of the Poets in his time *lib. 1. c. 14. sic autem lectio dirigit, et cum suauitate quadam gradis, et non quidem per se similes, quia carmen est, et se canere poeta testantur.* It was a Custom among Poets and Orators to make a Gargle for their Throats, in order to speak clear, and distinctly. *Audiant hac a. adolescentuli: audiant hi quibus psallendi in Ecclesia officium est: deo non voce, sed corde cantandum: nec in Tragœdorum modum guttur, et fauces dulci medicamine colligendas, ut in Ecclesia theatrales moduli audiantur, et canelica, sed in timore, in opere, in scientia scripturarum.* Hieronym. in Epist. ad Eph. c. 5.

L. 18. Fractus, effeminatus. Non enim puerum faminea vocis exilitate frangi volo.

Works

SATYR I.

I

Works to the people; prepares a Gargle for his Throat, to improve his Voice, and an ogling Look for his Audience. Hence it is that some of the noblest Romans are fired with indecent Extasie, thro' the Provocation of his wanton Poems. Is it thus you wretched old Debauchee, that you study to please their Ears with lascivious and indecent Expressions, 'till you have even tired your self? M. But to what purpose have I these Talents if I conceal them? *I cannot*-----The Ferment of my Thoughts must find a Vent. This wild Fig-tree, since it has taken root, must force its way thro' my Liver. M. Thou art an excellent Creature, when I compare thy Studies with thy Age! Excellent indeed! Is thy Knowledge then of no manner of use except it be proclaimed to others? M. Ah but Applause is a fine thing; It is an Honour for a Man to be pointed at; and for People to cry as you pass, *That's he*. Do you think it is of no Consequence to be dictated in a School to a hundred young Gentlemen? Consider too that the noblest of the Romans, true descendants of *Romulus*, after eating, call for our fine Poems to be the Entertainment of their Bottle. P. Ay truly, one sits in a

L. 20. *Titus*. Many of the Roman Nobility had the Name of *Titus*, from *Titus Tatius*, King of the *Sabins*.

L. 22. *Colligit escas*. These Sayings were common among the Greek Writers, *εὐχαιῶν λόγους*, and *εὐχαιὰς ἃ ἐσιδόμεναι*.

L. 24, 25. *Fermentum* and *caprificus* are two excellent Metaphors to express that Eagerness which some People have to shew their Parts, and Learning: Because a Fermentation cannot be easily suppressed, and the wild Fig-Tree will burst it's Way even thro' Monuments of Stone.

Here he alludes to that Saying of *Nero* mentioned by *Suetonius*.
C. 20. *Occulta musica nullum esse respectum*.

L. 27. -----*digito monstrari*.

Rumpitur invidia quod turba semper ab omni

Monstratur digito-----

Martial.

L. 29. The Sons of the Nobility were said to be *Cirradi*, because of the great Care they took in having their Hair curled.

L. 32. *Hyacinthina lena*. *Vestimenta mea accubitoria perdidit*, qua mihi natali meo donaverat cliens quidam, *Tyria*, sine dubio, sed jam semel lota. *Petron*, *Arbit*.

— *Ran*.

Rancidulum quiddam balba de nare locutus,
 Phyllidas, Hypsiphyllas, vatum & plorabile si quid,
 Eliquat, & tenero supplantat verba palato, 33
 Assensere viri. *Nunc non finis ille poeta*
Felix? Nunc levior cippus non imprimit ossa?
 Laudant convivæ. *Nunc non e manibus illis.*
Nunc non e tumulto, fortunataque favilla
Nascentur viola?-----

-----M. rides (ait) & nimis uncis 40
 Naribus indulges. An erit, qui velle recuset
 Os populi meruisse; & cedro digna locutus,
 Linquere: nec scombros metuentia carmina, nec thus?
 P. Quisquis es, o modo, quem ex adverso dicere feci,
 Non ego, cum scribo, si forte quid aptius exit, 45
 (Quando hæc rara avis est) si quid tamen aptius exit,

L. 33. *Phyllis*. Daughter of *Lycurgus* King of *Thrace*. She hanged her self for Love of *Demophoon*, the Son of *Theseus*, because he did not return to her as soon as he promised.

Hypsipyle. Daughter of *Thoas* King of *Lemnos*; Who, when the *Lemnian* Women murdered all the Men of that Island, preserved her Father, for which Reason she was banished. Being taken by Pirates, and sold to *Lycurgus* King of *Thrace*, she was given to his Son *Opheltes* as a Nurse; at length she was released by the Valour of her two Sons *Enneus* and *Thoas*, which she had by *Jason*. *Statius* in his *Thebais* laments her misfortunes very much.

L. 35. *Eliquat*. Is a very good Metaphor, and well fitted to a person, who seems to drop out his Words, one by one, taken from the dropping of Liquids; so likewise is the Word *supplanto*, for a Lisper, because Lisping is a Kind of Tripping up our Words. Beyond Question he hints at *Nero's* reading of Tragedies in the Theatre. *Sueton. Nero. c. 10. Recitavit et carmina non modo domi, sed in Theatris.*

L. 37. *Cippus*. A Grave-Stone set up at the Head of the deceased with these Letters inscribed H. S. E. S. T. T. L. *Hic situs est, sit tibi terra levis.*

L. 40, 41. -----nimis uncis

Naribus indulges----- You jibe too much.

-----naso suspendis adunco

L. 42. *Cedro digna*. Verses worthy of being preserved by the Oyl of Cedar, or in Desks made of Cedar. Τα βιβλία ἀνελίτεις αἰεὶ, ἡ διακολλᾶς, ἡ περικίπτεις, ἡ ἀλείφεις τῷ κέδρω ἡ τῇ κίδρε. *Libros involvis semper, et glutinas, et circum-*

Hyacin-

Hyacinthin Cloak, snuffles thro' his Nose, and lisps out Word after Word, some little insipid Poems of *Phillis*' and *Hypsiphile*'s melancholy Amours, or some other deplorable Ditties of the Poets; and reads them with so much tenderness that he gains a general Applause from his Company for the Author----- Now say they, *Are not the Asbes of that Poet happy? Is not his Grave-stone lighter upon his Bones? Will not Violets grow from his Asbes? From his fortunate Urn?* M. You carry your jibing too far: But after all, is there any man who would be unwilling to receive popular Applause? Is there any one who writes Verses which deserve Immortality, and not be to made Wrappers of Pepper and Anchovies, who would be against transmitting them to Posterity. P. My Friend, whoever you are, whom I have engaged in this Dispute, when any thing happens to be struck out which is tolerable, (a rare Thing among Poets!) whenever it is tolera-

cumcidis, & croco, cedroq; unguis. Lucian. adversus indoctum. *Cedri oleo peruncta materies nec tinteam, nec cariem sentit.* Plin. Nat. Hist. lib. 16. c. 39. *Vitruvius*, in his eleventh Book and ninth Chap. says, they did not only anoint Books with oyl of Cedar to preserve them, but kept them also in Boxes made of Cedar lest they should be Moth eaten.

L. 43. *Scombris.* *Pliny* commends this Fish for extraordinary Sawce, in his 31 Book and 8 chapter. *Nunc e scombro pisce lana dactylissimum, i. e. salsamentum in Carthaginis spartaria cataritis..... Nec liquor ullus pane prater unguenta majora in presio esse capis, nobilitatis citam gentibus.*

Et laxas scombris sapa dabis tunicas.

Catul.

Nec rhoncos metues malignorum,

Nec scombris dabis tunicas molestas.

Martial.

L. 45. *Exit.* ----- *cur urceus exit.* Hor. *Alisquo del*

ed'u del exercitatione exhibunt recta.

L. 46. *Laudari metuam.* There is no Man, who is not ambitious of that Applause which is the Reward of true Merit. *Gloria enim solida quadam res est & expressa, non adumbrata: ea est consentiens laus honorum, incorrupta vox bene judicantium de excellenti virtute, ea virtuti resonat velut imago gloria, qua quia recte factorum plerumque comest, non est boni viri repudianda. Illa autem qua se ejus imitatricem esse vult, temeraria atque inconsiderata, & plerumque peccatorum laudatrix fama popularis, simulatione honestatis formam ejus pulchritudinemque corrumpit.* Cicero Tusc. 3.

Laudari

Laudari metuum: neque enim mihi cornea fibra est;
Sed recti finemque, extremumque esse recuso

Nugæ tuum, & Belle. Nam *belle* hoc excute totum,
Quid non intus habet?-----Non heic est Ilias Acci 30

Ebria veratro; Non, si qua elegidia crudi
Dictarunt procures; Non quicquid denique lectis

Scribitur in citreis. Calidum scis ponere fumen;
Scis comitem horridulam trita donare lacerna;
Et *verum*, inquis, *amo*: *Verum mihi dicite, de me.* 35

Quî pore? Vis dicam? Nugaris, cum tibi calve,
Pinguis aqualiculus propenso sesquipede exstet.

O Jane, à tergo quem nulla ciconia pinsit,
Nec manus auriculas imitata est mobilis albas,
Nec linguæ, quantum sitiat canis Apula tantum. 60

L. 50. *Accius* a Writer of Tragedies, born under the Consulate of *Marcius*, and *Serranus*. *Cicero* in one of his Letters to *Atticus*, styles him *ferrans scriptor*, because he translated some Tragedies of *Sophocles* in very harsh Numbers. But *Quintilian* extenuates his Fault by imputing it to the Time wherein he writ.

L. 51. *Ebria veratro*. It was a Custom among the Poets to purge their Heads with Hellebore, *Veratrum* according to *Pliny* is the same Herb. We read that *Carnades* the *Academick* drank a great Quantity of Hellebore to write against *Zeno*.

L. 53. Citron Beds and Tables were only used by the Roman Nobility. This Timber was brought from *Mauritania*. The Custom of writing Poems after Supper by way of Diversion, as they sat at Table, may be seen from this Passage in *Catullus* to *Lesbium Calus*.

*Hespero, Lictus, die otiosi
Multum lusimus in metis tabellis,
Ut condemerat, esse delicatos
Scribens versiculos uterque nostrum
Ludebat numero modo hoc, modo ille,
Reddens mutua per jocum atque vinum.*

Sumen. A delicate kind of Meat which they made of the Sow's Flanck. It was a common thing for wealthy Poetasters to bribe ordinary People, either with Victuals or Cloaths, to commend their Works.

L. 54. *Et verum inquis amo, &c.* This is almost literally taken from what *Philematium* says to her maid *Scapha*, in the *Mothellaria* of *Plautus*. *Ego verum amo, verum volo mihi dici: mendaces edi.* And therefore very well applied from a Courtisan to a Poetaster.

L. 56. *Aqualiculus*, according to *Seneca* signifies the Stomach. *Cum perdens cibis in ventrem, aqualiculi fervore concoquitur, rursus demum corpus accedit*, Ep. ad *Lucilium*, Big-bellied glutton-ble,

ble, I am not frightned from the Thoughts of being commended ; for I have not a Heart insensible of Praise. But I deny that Praise and Applause ought to be the ultimate End of our doing well : For, do but look into the Bottom of these Commendations, and what are they but the worst of Flattery. *When you shall hear them saying,* How different is this from the *Ilias* of *Accius*, who intoxicated himself with *Hellebore* to write better? From the wretched *Elegies* which are dictated by the luxurious Nobility. In short from all the Productions of their Citron Couches. *And what is all this for?* You know very well how to give an artful Treat ; Or make a present of a Cloak to one of your tatter'd Admirers ; and then you say *Truth is what I love ; prithy tell me the Truth.* How can they, when you have corrupted their Judgments? Will you hear it from me? Thy Poems are perfect Trifles, and how should they be otherwise, thou bald old Dorard? when thy Paunch sticks out a Foot and a Half before thee.

Thou art an excellent Janus indeed, who cannot see the several Postures and Methods of Ridicule which are used behind thy Back.

nous Fellows were never made to be Poets. *vide. Aristot. lib. 2, c. 3. de part. animal. Polemo Physionom. lib. 1. cap. 22. Γαστήρ λαγάραι ἔσχαρκόδεις, εἰ μάλ' ὅλαι ἰσοὶ ἔξω κρέμονται, ἀνόητον, οἰνόφυλον, ἔσχαλαστον δαλοῦσιν ἄνδρα.*

L. 57, 58, 59. Here we may observe there were three ways among the *Romans* of ridiculing People behind their Backs. Either by stretching up the Hand in Form of a Stork's Bill : Or by making Asses Ears : Or by thrusting out the Tongue. *Pinso* signifies to beat as with a Pestel in a Mortar, and therefore not improperly applied to the picking of a Storks Bill. It will not be amiss to set down here what *St. Jerome* says in his Letter to *Rusticus* the Monk, wherein he recounts these several Methods of Ridicule. *No credas laudatoribus tuis : imo irrisoribus auream ne libenter accomodes : qui cum te adulationibus foverint, et quodammodo impetum mentis effecerint : si subito respueris, aut clementiarum deprehendes post te colla curvari : aut manu articulas agitari oportet : aut assuantem canis portandi linguam.* *Pinso* is explained in the 4th Epistle of *St. Jerome* to signify the Motion of a Stork's Neck,

Vos ô patricius sanguis, quos vivere fas est
 Occipiti cæco, posticæ occurrere sannæ.
 Quis populi sermo est? Quis enim, nisi carmina molli
 Nunc demum numero fluere, ut per læve severos
 Effundat junctura unguis? Scit tendere versum 65
 Non secus, ac si oculo rubricam dirigat uno;
 Sive opus in mores, in luxum, & prandia Regum,
 Dicere res grandes nostro dat Musa Poëtæ.
 Ecce modo heroas sensus adferre videmus
 Nugari solitos Græce, nec ponere lucum 70
 Artifices, nec rus saturum laudare ubi corbes,
 Et focus, & porci, & fumosa Palilia sœno:
 Unde Rhemus, sulcoque terens dentalia, Quinti,
 Cum trepida ante boves Dictatorem induit uxor,
 Et tua aratra domum lictor tulit. Euge Poëta: 80
 Est nunc Brisei quem venosus liber Acci,
 Sunt quos, Pacuviusque, & verrucosa moretur
 Antiopa, arumnis cor luctificabile fulta,

L. 64, 65. -----ut per læve severos &c. This Allegory appears easily from their Method of trying Statues, whether they were well polished Or no; which was by running the Nail along them.

L. 67. Prandia Regum. He alludes in this to the Tragedy of *Atreus*, and *Thyestes*.

L. 70. Nugari solitos Græce. Used to write Greek Exercises; for the Youth of Rome studied Greek before Latin, and it is what *Quintilian* recommends in his Institutions.

L. 72. Palilia were Feasts instituted in Honour of *Pales*, the Goddess of Shepherds (tho' *Varro* makes *Pales* masculine) on the Calends of May, in order to drive away Wolves from the Folds and Distempers from the Cattle. The Shepherds on this Day kindled several Heaps of Straw in their Fields, which they leaped over.

*Moxque per arduas stipula crepitantis acerbos,
 Trajectas celeri strenua membra pede.* Ovid. *Fastor.*

L. 73. *Quintinus Cincinnatus* was chosen Dictator from the Plow, and commanded the Roman Army, when they marched to save the Consul *Minutius*, when he was beset by the *Eques* in the Mountain *Algidus*. In sixteen Days time he returned again to his Work. *Liv. lib. 3. c. 27. Uxor. Herfilia.*

† The Romans, after the Expulsion of their King, finding the Republick could not well subsist without one supreme Head, or Governour, had recourse to a Magistrate called Dictator, whose Power was the same with that of a King.

L. 76. *Brisei Acci*, *Accius* has this Epithet from *Bacchus*, who was called *Brysels* from *βρύα* *madefacto*; for Poets were un-

O you

O you of *Patrician* Blood, who were never born to have Eyes behind, for shame contrive some way to escape being made such Laughing-stocks! But notwithstanding my Advice, still you will urge, What does the World say of my Works? What will it say, but ridicule you, and say that your Numbers are smooth and harmonious----- That Poet of ours makes his Verses run as even as a Carpenter can draw his Line. Whether the Muse inspires him to write Comedy, Satyr, or Tragedy, he is equally dexterous at them all. Behold them now, who are buoyed up by this kind of Flattery, attempting no less than Epick Poetry, and that without the least foundation for it; when they have but just come from their School Exercises: Nay, and when they are not capable even of the lowest Descriptions; of a Grove; or of the Country, which affords poetical Materials enough in its Fires, and Hogs, and the *Palilia*; The Heroes which it has produced, such as *Remus*, and you O *Quintius Cincinnatus* who were clothed in the Dictator's Robes by your Wife at the Head of your Oxen, and had your Lictor to carry home your Plow.

Happy days for you Poets since the Taste of the present Age is such, that the turgid Tragedy of *Accius* delights them, and the rugged Style of *Pacuvius*, in his *Antiope*, where he props her melancholy Heart with Misfortunes,

der his Dominion as well as that of *Apollo*. *Venus* turgid, from *Venus* a Vein.

L. 77. *Pacuvius*. A Tragedian of *Brundisium* Nephew to *Ennius*. He died at *Tarentum*, about the 90th Year of his Age. *Annius Gellius* gives us this for his Epitaph.

Adolescens tamenq; propeas, hoc te saxum rogat,

Ut se aspicias, deinde quod scriptum est, legas:

Hic sunt Poeta Pacuvii sita Marti

Offa: hoc volebam nescius ne esset.

Tho' *Perkins* seems to be very severe upon his *Antiope* (for here he ridicules the Expression of having her Heart propped with Grief,) Yet *Quintilian* gives him the Character of Gravity in his Sentences; Weight in his Expressions; and Authority in his Persons.

L. 78. *Antiope* Daughter of *Nycteus*, and Queen to *Lycus* King of *Thebes*. *Jupiter* deceived her in the shape of a Satyr; When *Lycus* came to know it, he was divorced from her, and took *Diree* to wife, who treated *Antiope* in Prison with all manner of Cruelty.

Hos pueris monitus patres infundere lippos
 Cum videas, quæris-ne, unde hæc sartago loquendi 80
 Venerit in linguas? Unde istud dedecus, in quo
 Troßulus exultat tibi per subsellia lævis?
 Nil-ne pudet, capiti non posse pericula cano
 Pellere, quin tepidum hoc optes audire? *Decenter!*
 Fures, (ait Pedio) Pedius quid? Crimina rasis 85
 Librat in antithetis: doctas possuisse figuras
 Laudamr. Bellum hoc. Hoc bellum? an Romule ceves
 Men' moveat, quippe, & cantet si naufragus, assem
 Protulerim? Cantas, cum fracta te in trabe pictum
 Ex humero portes? Verum, nec nocte paratum 90
 Plorabit, qui me volet incurvasse querela.
 M. Sed numeris decor est, & junctura addita crudis.
 Claudere sic versum didicit *Berecynthius Atys*,
Et qui Caruleum dirimebat Nereæ delphin.
Sic costam longo subduximus Appennino, 95

L. 82 *Troßulus*. The Roman Knights had this Name given them from a Town in *Erruria* called *Troßulus*, which was taken by them without the Assistance of the Roman Foot. Or *Troßulus* may be put for *Toreßulus* a Word made use of by St. Jerome *Toreßulum* & in sordibus deliciarum. Ep. 67. *Formosuli nostri et ceteri & vix summi pedibus adumbrantes vestigia, quorum verba in pugnis sunt, & syllogismi in calcibus.* lib. 2. Adversus Jovinian.

L. 85. *Pedius*. He was expelled the Senate, in the Reign of *Nero* (as *Tactus* informs us) being accused by the People of *Cyrenis* for robbing the Temple of *Esculapius*.

L. 86. *Antitheton*, A Figure in Rhetorick, whereby Contraries are set in Opposition. Here *Persius* ridicules the Custom of Orators who rather studied Rhetorical Embellishments than good sound Argument.

L. 92. *Berecynthius Atys*.

This and the two following Lines are supposed to be some of *Nero's* flatulent Composition.

Atys or *Atys*. A Boy much beloved by *Cybele*, and therefore presided over her sacred Rites in *Phrygia*, for which Reason he got this Epithet from a Mountain there called *Berecynthus*, famous for the mad Rites performed upon it to this Goddess.

L. 93. *Et qui caruleum, &c.* This might have been a Line expressing the Dolphin swimming with *Arion*.

L. 94. *Sic costam &c.* might allude to *Hamthal's* making his Way thro' the *Alps* by the Help of Fire and Vinegar.

When

When you see the blind Fathers infusing such Stuff
into their Children, can you be at a Loss to know,
how so much Fustian has crept into our Language?
And whence this disgraceful way of Writing, which
norwithstanding makes the shallow Roman Knight ex-
ult at the Recital.

On the other Hand, you who are an Orator, are
you not ashamed, since you are come to Years of bet-
ter Knowledge, that you cannot make your Defence,
but you must use Rhetorical Embellishments, to gain
the cool and insipid Applause of Men: And long
to hear them say, It is prettily done. The Accuser,
for instance, says to *Pedius*, *Thou art a Thief*, and
what says *Pedius*? Why truly he poises his Cause,
according to the Figure *Antithesis*; for which he is
commended for his Skill in Tropes and Figures, and
hears the Audience cry, *This is prettily spoken*-----
This prettily! Thou Roman, art thou sunk to such a
low Degree of Flattery, as to fawn like a Dog? Do
you think I should be moved in the least, or give a
penny to a shipwrecked Person for singing his Mis-
fortunes? No, I should rather reproach him in these
Words. What are you so merry as to sing Friend,
while you are bearing the Picture of your Wreck up-
on your Shoulders? He must bewail naturally, and
not come with a studied Speech, who would bend me
in the least to Compassion by his Complaint.

M. But there is Beauty of Numbers you will allow,
and Connection, tho' the Poem it self be not well
digested. When the Poet has learned to point his
Verse thus

-----*Berecynthius Attin*-----

Berecynthian Attis

Or again to say,

Et qui caruleum dirimebat Nerea Delphin.

The Dolphin who the azure Nereus cleaves.

Or,

Sic costam longo subduximus Appennino.

A Rib we stole from the long Appennine.

Arma virum. Nonne hoc spumofum, & cortice pingui?

P. Ut ramale vetus prægrandi subere coctum.

M. Quidnam igitur tenerum, & laxa cervice legendum?

P. *Torva Mimalloneis implerunt cornua bombis;*

Et raptum vitulo caput ablatura superbo

100

Bassaris, & Lynceæ Menas flexura corymbis,

Ebriæ ingeminat: reparabilis adsonat Echo.

Hæc fierent, si testiculi vena ulla paterni

Viveret in nobis? Summa delumbe saliva

Hoc natat in labris; & in udo est Mænas, & Arys;

101

Nec pluteum cædit, nec demorsos sapit ungues.

M. Sed quid opus teneras mordaci radere vero

Aurículas? Vide sis, ne majorum tibi forte

Limina frigescant; sonat heic de nare canina

Litera. P. Per me equidem sint omnia protinus alba.

110

Nil moror; Euge, omnes, bene, miræ eritis res.

Hoc juvat, heic, inquis, veto quisquam faxit oletum.

Pinge duos angues: Pueri, sacer est locus; extra

Mejire. Discedo-----

L. 96. *Arma virum.* Virgil's *Æneis*.

L. 99. *Ec.* *Dis* mentions a Tragedy written by *Nero* called his *Baccha*. It is not unlikely that these four following Lines, *Torva Mimalloneis, &c.* are taken out of it.

The *Bacchantes* or Priestesses of *Bacchus* were called *Mimallones* from *Mimas* a Mountain of *Ionia*, where they used to celebrate his *Orgia*.

Piculus. By this is meant *Pentheus*.

Bassaris is *Agave*, who is called by this Name as if she were a Priestess of *Bacchus*; for he himself was called *Bassaræus* from the Hebrew Word *בשר* *Basfar* which signifies to dress Vines.

Menas another Name given to a Priestess of *Bacchus*; from madness *αἰνὸς τῆς μαίανης*.

L. 104. *In udo est Menas & Arys.* Weak, wretched Stuff----- Things steeped in Water are generally soft and limber. *Ebriæ*,

One of *Bacchus*'s Names, derived from *εὐρύς* which *Jupiter* said to him, as he assisted him in the war against the Giants.

L. 106. *Nec pluteum cædit &c.* Beating the Desk and biting of Nails were arguments of taking Pains.

L. 108. *Canina litera.* The Letter R, which represents the Snarling of a Dog.

Is not the *Aeneis* of *Virgil* mere frothy and turgid Stuff to this? P. Ay rather as dry and fuzzy as an old Branch spread over with spongy Cork. M. What then do you take to be soft and tender, to be read with a languishing Air?

P. *Torua Mimalloneis implerunt cornua bombis ;
Et raptum vitulo caput ablatura superbo
Bassaris, & Lynceæ Menas flexura corymbis,
Evion ingeminat: reparabilis adsonat Echo.*

Grim Horns they fill'd with Mimallonian Sounds,
From the proud Calf the ravish'd Head, with Wounds
The Mother tears; The spotted *Lynx* who draws
The *Menad* mad, the brandish'd *Thyrsus* awes.

Evion with loud Acclaim these Furies roar,
And *Echo* joins to make the Tumult more.

Would the like of this ever have been written, if we had the least Remains of the nervous Eloquence of our Ancestors? *Menas* and *Atys*, and all this drivling Stuff without Sinews or Strength, seems to be such as every Man has at his Tongue's End; and does not savour of hard Study and Pains. M. But what occasion is there for these bold Truths? Take care that you do not bring your self to meet with a cold Reception at the Houses of great Men; For I can tell you, there is too much Snarling in your Satyrs. P. Why then let their Geese be all Swans for me---- I shall not dispute it---- Every thing is fine--- It is all admirable--- This you say you are pleased with, and would have their Works regarded as things Sacred. Then set up some Marks of Reverence, such as the painting of two Serpents, to let Boys know the Place is sacred, lest they should pollute it. And I have done.

L. 113. *Pinge duas angues.* We read in the 21st. chapter of the first Book of *Macrobius*, That two Serpents were carved under the Images of *Esculapius* and *Health*, because they bring it to pass that the human Constitution is again renewed by their Influence, as Serpents are by throwing off their Skins. *Herodotus* likewise in his eighth Book says that the Ancients worshipped the Gods and Genii of any Place under the Form of Serpents.

-----secuit

-----secuit Lucilius urbem,
 Te Lupe, te Muti, & genuinum fregit in illis. 115
 Omne vafer vitium ridenti Flaccus amico
 Tangit, & admissus circum præcordia, Iudit,
 Callidus excusso populum suspendere naso.
 Men' mutire nefas, nec clam; nec cum scrobe; nusquam,
 Heic tamen infodiam. Vidi, vidi ipse, libelle, 120
 Auriculas asini quis non habet? hoc ego opertum,
 Hoc ridere meum tam nil, nulla tibi vendo
 Iliade. Audaci quicunque afflate Cratino,
 Iratum Eupolidem prægrandi cum sene palles,
 Aspice & hæc, si forte aliquid decoctius audis; 125
 Inde vaporata lector mihi serveat aure.

L. 114. *Lucilius* The first Saryrist among the Romans.

L. 115. *Publius Rutilius Lupus* a Consul, and *Titus Murrus Albutius* a noble Roman were both satyrlized by *Lucilius*. Cicero in his first Book *de finibus* has preserved part of the Lines.

Græcum te, Albuti, quam Romanum atque sabinum

Municipem Pontis, cutamen Centurionum,

Præclarorum hominum, ac primorum, signiferumque

Maluisti dici: Græce ergo Prætor Athenis

Id quod maluisti, te, cum ad me accedis salaro

Χαίρε, inquam, Tite: lictoris, turme omnis, coheresq;

Χαίρε: bene hostis mi Albutius, bene inimicus.

L. 119. *Mene mutire nefas* &c. This Passage is very well explained by the following Story.

Midas King of *Phrygia* was made Judge between *Apollo*, and *Pan*, when they contended which was the better Musician; Because he gave the Prize to *Pan*, *Apollo* punished him by giving him Asses Ears, which he concealed from every one but his Barber, who not daring publicly to divulge it, and unable altogether to keep the Secret, made a hole in a marthy piece of Ground, into which he whisper'd it, Some Reeds grew up in the Place a

But

But after all why should I suppress my Satyrs. When *Lucilius* fell foul upon the Vices and Follies of the Town (nor did even you *Lupus* or *Mutius* escape) and broke his very Grinders upon them. *Horace* was more artful, and in a merry way touched upon his Friend's Faults without putting them out of humour, and being a perfect Master of Raillery, he tickled the very Hearts of the People. And shall it be a Crime in me to mutter in Private? Shall I not like *Midas's* Barber make a Hole in the Earth to whisper in? No manner of way? I will do as he did, and say, my Satyr I saw it, I saw it my self; For, as the World goes, who has not Asses Ears. This secret Comfort, This Laughing in my Sleeve, I would not exchange for all the Honour which *Labeo* is to have by his *Ilias*.----- You who are inspir'd with the Spirit of the daring *Cratinus*, and have with the utmost Application studied *Eupolis*, and *Aristophanes*, cast an Eye upon my Satyrs likewise; if perhaps you can find any thing in them above the common Level, after you passed your Judgment, then let the Town prepare to read me.

little while after this, which by the Help of the Wind uttered some articulate Sounds, and discovered the Secret.

L. 122. *Cratinus* a Cornick Poet, who lived a little before the Peloponnesian War, was the first who introduc'd Satyr in Comedy.

L. 123. *Eupolis* another Comedian at *Athens*, of the same Disposition to Satyr. He was killed in an Engagement at Sea which happened between the *Athenians*, and *Lacedaemonians*. The Loss of him was so much lamented, that the *Athenians* made a Law. No Poet should ever go to Battle again.

Pragrandis senex. *Aristophanes*, who had this Epithet on account of his great Age. He writ several satyrical Comedies, but the most virulent against *Socrates*. He writ about fifty Plays of which we have but eleven. *Plato* passes a fine Compliment upon him, where he says the Graces were long studying to find themselves a Temple, and at length they pitched upon the Heart of *Aristophanes*.

L. 125. *decoctus*. More correct. *Materiae esse primum volo vel abundantiorum, atque ultra quam oporteat fusam. Multum inde de coquent anni, multum ratio limabit, aliquid vel usu ipso deteretur.*

Non

Non hic, qui in crepidas Grajorum ludere gestit,
 Sordidus; & lusco qui possit dicere, lusce;
 Sese aliquem credens, Italo quod honore supinus,
 Fregerit Heminas Areti *Ædilis* iniquas.
 Nec qui abaco numeros, & secto in pulvere metas
 Scit risisse vaser, multum gaudere paratus,
 Si Cynico barbam petulans Nonaria vellat.
 His mane edictum, post prandia Callirhoën do.

130

L. 127. *crepidas Grajorum*. Nero was a great Despiser of Philosophers. His Mother taught him this. *Hunc a Philosophia mater advertit, monens imperatorem contrariam esse*. Suet. Ner. c. 52.

L. 130. *Ædilis*. There were several Kinds of *Ædilis* among the Romans. The Officer here mentioned is a Country Magistrate whose Business it was to inspect Weights and Measures.

Aretum a Town of Etruria.

L. 131. *secto in pulvere*. It was one of the Methods used by ancient Mathematicians to draw their Lines, and Figures in



I shall

I shall not approve of him as a Reader, who can overlook their Learning, and jibe the *Greeks* for their Slippers, or who can laugh at People for their natural Infirmities, fancying himself to be something, because forsooth being a Country Justice he has broken a few false Measures; Nor him who can waggishly make a Jest of a Mathematician working his Problems in the Dust, and is ready to burst his Sides when a pert Girl pulls a Cynick by the Beard. Let such Fellows as these go read *Nero's* Bills in the Morning at the Forum, and in the Afternoon go hear him read his *Callirhoe*.

Dust. *Archimedes* was found so doing when the Soldiers killed him at *Syracuse*.

L. 134. *His manus edictum*, Sec. I banish such hearers my Satyrs, let them go and read *Nero's* Bills which he has set up, wherein he gives out he will read his *Callirhoe* in the Afternoon. *Edictum ludorum*, Senec. ep. 98. *edictum muneris gladiatoris*, lib. de brevitate.



SATYRA SECUNDA.

HUNC, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum Genio. -----

† It was a Custom among the Ancients to send Presents to their Friends upon their Birth-days. It is for this Reason that *Persius* sends this Satyr to his Friend *Macrinus*.

Line 1. *Mellior lapillus*. A white Stone. The Romans distinguished their fortunate and unfortunate Days in the Calendar, in white and black; the white drawn by a chalky Stone, which came from *Creta*, denoting happy Days, the black, being of Charcoal, marking out such Days as were unlucky.

L. 3. *Funde merum genio*. Every Man was supposed at his Birth to have two *Genii*, as Messengers between the Gods and him. They were supposed to be private Monitors, who by their Insinuations disposed us either to good or evil Actions; they were also supposed to be not only Reporters of our Crimes in this Life, but Registers of them against our Trial in the next; whence they had the Name of *Manes* given them. Their Nature and Employment will appear better from the following Quotations.

Genius est domi cuius in tutela, ut quisque natus est dicitur, sive quod ut generemur curat, sive quod una regitur nobiscum, sive quod nos gentios suscipit, ac tuetur, certe a genendo Genius appellatur.

Censorin. de die natali, c. 3.

Τὸ δὲ δαιμόνιον γένεσις ἐν μίσθῳ θεῶν καὶ ἀνθρώπων.

Plutarch. lib. de Orac.

Plutarch in his Book of *Isis* and *Osiris* quotes *Plato* for the same Opinion.

Ἀπαντὶ δαίμων ἀνδρὶ τὸ γενομένον

Ἀπαντὶ δὲ μυσταγωγὸν τῷ βίῳ.

Menand.

Not only Men but Cities and Countries were said to have their particular Genius.

Quid non proficent scribentis voce serena

Vel genius regni, vel pietatis amor.

Claudian.

Symmachus in that Treatise which he writ for restoring the Gentile Worship says thus: *Sunt cuique mos, sunt cuique ritus est, varios custodes urbibus cunctis mens divina distribuit, ut anima nascentibus ita populi fatales genti didicuntur. Et obsecro Hieroso-*

SATYR

S A T Y R II.

The A R G U M E N T.

This may be truly called a divine Satyr, for the Author's chief Aim is to shew the Corruptions and Repugnancies of Mens Prayers and Wishes; and at the same time to inform them what is most acceptable to the Gods, which he does more like a Christian than a Heathen. It is directed to his Friend Macrinus, as a Birth-day Present.

† *We find by Plato, That nothing was more difficult, than for a Person to prepare himself in a proper, and pure Manner of addressing the Gods. It is for this Reason that he highly commends an ancient Poet for the following short and comprehensive Prayer.*

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλά καὶ ὀχράμματα, καὶ ἀνέκτους,
Ἄμμι δίδε. τὰ δὲ δεινὰ καὶ ὀχράμμοις ἀπαλίσσειν.

And likewise the Lacedæmonians, far using no more in their Petitions than --- τὰ καλὰ ὅτι τοῖς ἀγαθοῖς.

LET this Day, *Macrinus*, be distinguished in the Calendar with a particular Mark, which happily begins the Years of your Life. Offer Wine in Abundance to your Genius. -----

lymis audita non est, numen urbis alto migrare, i. e. Genium.

Niceph. hist. eccles. lib. 3. c. 4.

The Reason why they made Offerings of Wine, to their *Genius*, and abstained from bloody Sacrifice, is well explained by *Varro* and *Censorinus*, because our Ancestors would not take Life from any Thing on the Day wherein they had received Life themselves.

----- non

----- non tu prece poscis emaci,
 Quæ nisi seductis nequeas committere divis.
 At bona pars procerum tacita libabit acerra,
 Haud cuivis promptum est, murmurque, humilesque su-
 furros

Tollere de templis, et aperto vivere voto.
 Mens bona, fama, fides, hæc clare, et ut audiat hospes;
 Illa sibi introrsum, et sub lingua immurmurat. ô si
 Ebullit patrum præclarum funus! et ô si
 Sub rastro crepet argenti mihi seria, dextro
 Hercule! pupillumve utinam, quem proximus hæres
 Impello, expungam; namque est scabiosus, et acri
 Bile tumet. Nerio jam tertia ducitur uxor.
 Hæc sancte ut poscas, Tyberino in flumine mergis

Prece emaci. Here the Author very justly commends his Friend, for not being a Man of expensive Offerings, as if he were to make a Purchase from the Gods. *Plato* tells us, The *Athenians* once sent to the Oracle of *Apollo* to know the Reason, Why the *Lacedæmonians* were so successful against them, when the *Athenians* had been all along so expensive in their Sacrifices, and all the Pomp of Religion; whereas the *Lacedæmonians* were very thrifty, and poor in that Point. Answer was given by *Ammon* to the Ambassador, That the *Lacedæmonian's* *ἰσθημία*, viz. their pure Prayer was beyond all the *Athenian* Sacrifices.

Καὶ γὰρ αὐθιγὸν εἶναι εἰ πρὸς τὰ δῶρα, καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τῷ ψυχρῷ, ἀντιστοίχῳ, καὶ δίκαιῳ ὧν τυγχάνουσι. *Plat. 2. Alcib.*

L. 7. Aperto voto. With honest Petitions; such as might be offered in the Presence, and Hearing of all Mankind.

Tunc scito esse te omnibus cupiditatibus solutum, cum eo per- veneris, ut nihil deum roges, nisi quod rogare possis palam.

Sen. ep. 10. ex Athenodoro.

Nunc enim quanta dementia est hominum turpissimæ vota diti in- susurrant; si quis admodum aurem, conticescens; et quod scire ho- minem nolunt, deo narrant.

Sen. ep. 10.

Sic loquendum esse cum hominibus; tanquam diti audiant; sic cum diti tanquam homines audiant.

Macrobi. sat.

Clementis Alexandrinus, τὸ τοιούτου, &c. Quid, igitur Pythago- ras voluit, clara voce precari jubentes? meo iudicio non quia numen non posset audire tacite, aut submisso precantes; sed quia censabant iustas debere esse preces, et quas nemo vereretur palam concipere, multisque confectis.

4to Strom.

L. 10. Ebullit for ebullierit. As we read dedim for dederim, and dixit for dixisset.

----- You

----- You are not a Man who makes mercenary Prayers to the Gods, for the granting you such Things, as you would not venture to ask but in private. But it is not so with the rest of the Nobility who will offer up their Petitions secretly. Nor is it an easy Task to remove this Corruption of murmuring, and whispering their Prayers out of the Temples, and make them deliver their Petitions to the Gods in the Hearing of all Men.

When they pray for a good Mind, a good Reputation, and an honest Heart, they speak with a clear and a distinct Voice, that every one may hear it. But their unrighteous Requests they mutter inwardly. O that my old rich Uncle were dead once! Or that I could have the good Luck to hear a Pot of Money chink under my Spade! O that I could but get my Ward out of the Way, whose next Heir I am; for he is distemper'd and rotten already! There is *Nerius* has got his third Wife! O that I were in his Circumstances! It is for this Reason, that you may offer these Prayers in due Form,

Qui si virtutes ebullire valent, et sapientias, nihil aliud dicunt.

Cic. Tusc.

Dixerit hoc Epicurus, semper beatum esse sapientem: quod quidem soles ebullire nonnunquam.

Cic. de finibus.

The true Meaning of *ebullire* in *Persius* is, to appear in Pomp.

L. 11. *Seris* is properly a Jar.

L. 12. *Hercules* was said to preside over hidden Treasures, as *Mercury* presided over publick Gain. What he expresses by *dentis Hercules*, *Horace* does by *amico Hercules*.

L. 13. *Dispungere aliquid* was a Term in the civil Law to change any Part of a Writing, but *expungere* was to blot out.

L. 14. *Tiberino in gurgite*. Ablution was a very ancient Method of Purification. They who sacrificed to the infernal Gods were only sprinkled with Water; but they who sacrificed to the celestial Gods, washed their whole Bodies.

Macrob. sat. 1. 3. c. 11.

Some made use of Sea-water; others of River-water; others of that which sprung up in Fountains;

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά. Eurip.

Οἱ μὲν ἄλλοι χυδὸν ἅπαντες ἀμυγῇ ὕδατι περιέχουσιν· θαλάττῃ μὲν οἱ πολλοί· τινὲς δὲ ποταμοῖς, οἱ δὲ κάλπισιν ἐκ πηγῶν ἀρυσόμενοι. Philo Jud. de sacrificant.

Mane

Mane caput his, ter-ve, et noctem flumine purgas.
 Heus, age responde, minimum est quod scire laboro:
 De Jove quid sentis? Est-ne ut præponere cures
 Hunc cuiquam? cuinam? Vis Stajo? an scilicet hæres?
 Quis potior iudex, puerisve quis aptior orbis? 20
 Hoc igitur, quo tu Jovis aurem impellere tentas,
 Dic agedum Stajo; pro Jupiter! ô bone, clamet,
 Jupiter! at sese non clamet Jupiter ipse?
 Ignovisse putas, quia, cum tonat, ocys ilex
 Sulfure discutitur sacro, quam tuque, domusque? 25
 An quia non fibris ovium, Ergennaque jubente,
 Triste jaces lucis, evitandumque bidental,
 Idcirco stolidam præbet tibi vellere barbam
 Jupiter? aut quidnam est, qua tu mercede Deorum
 Emeris auriculas? pulmone et lactibus unctis? 30
 Ecce avia, aut metuens divum matertera, cunis
 Exemit puerum, frontemque atque uda labella
 Infami digito, -----

L. 16. *Mane*. An old Scholiast upon the *Argonauticks* of *Orpheus*, makes this Observation, That Men sacrificed to the celestial Gods in a Morning, but to the infernal Gods in the Evening. So likewise does a Scholiast upon the 4th. Ode of *Pindar's Isthmian Games*.

L. 19. *Strius Albini*. *Optantius* poisoned his Wife, his Brother, and his Brother's Wife. *Vide* Cicer. orat. pro *Aul. Cluent.*

L. 24. *Sulphur sacrum*. The *Greeks* called it *Θείον*, because they looked upon it as a thing divine, for its Virtue.

L. 26. *Ergenna*. The Name of a *Tuscan* Priest.

L. 27. *Bidental*. It was a Custom, wherever a Person fell by Thunder, there to let him lye, and to fence in the Place; to sacrifice a Sheep, and erect an Altar there. Why the Place should be called *Bidental*, proceeded from the Custom of sacrificing a Sheep; and why a Sheep should be sacrificed, is very well explained by the learned *Bochart*, whose Words I shall here insert. *Tempus igitur quo dentes duales abiciuntur, ideo pastores curiosius observant, quia hac est aras plena roboris, ad quam pecora que propius accedunt, eo majores sunt in pretio. Proinde in ovibus bidentis, i. e. in quibus sese exerunt hi duo dentes, quos diximus, olim exquirebantur, ut illis acceptiores, sacrificiis aptiores.*

you

you wash your self twice or thrice in the *Tiber* every Morning, to purge away the Pollutions of the Night.

Pray let me ask you one Question, it is an easy one to resolve. What is your Opinion of *Jupiter*? Is there any Person among Mankind that you will give him the Preference to? Let us see to whom? Shall we name *Stains*? Are you in a Doubt to determine which of these two is the properer Judge to take in hand the Cause of Orphans?

Why then make the same Proposal to *Stains* that you did to *Jupiter*. O *Jupiter*! he would cry out. O good *Jupiter*! And would not *Jupiter* himself say the same thing? Do you fancy he forgives you, because, when it thunders, the Oak is blasted rather than you, and your Family? Is it that you do not lie a wretched Spectacle of his Vengeance, to be expiated by Sacrifice in those Groves where you have abused his Worship? Do you think therefore *Jupiter* such a Fool as to let you carry your Presumption farther, to pluck him by the Beard? Or by what do you propose to purchase the Assent of the Gods? Is it by the Fat Intrails of Beasts?

There is another Kind of Madness, which is that of Superstition. Behold now the Grandmother or a superstitious Aunt --- She takes the Infant from the Cradle, and rubs his Forehead and Lips with her middle Fin-

--- Cadit quinas de more bidentes. Virg. Æn. 5.

L. 30. *Pulmones, & laticibus unctis.* Let us observe here what *Plautus* says in the Prologue to his *Rudens*, and we shall find it very consonant to this Passage.

*Et quod sceleris illi in animum inducunt suum,
Iidem se placare posse omnibus hostis,
Et operam et sumum perdere. Id eo fit, quia
Nihil ei acceptum est a parjuro supplicis,
Facilius si quis pius est, a deo supplicans,
Quam qui sceleratus est, invenire viam sibi.*

L. 33. *Infamis digito.* The middle Finger, with which they pointed at a scandalous Person, as a Mark of Ignominy.

---et

-----et lustralibus ante salivis
 Expiat, urentes oculos inhibere peritas;
 Tunc manibus quatit, et spem macram supplice voto, 35
 Nunc Licini in campos, nunc Crassi mittit in ædes,
 Hunc optent generum rex et regina. Puellæ
 Hunc rapiant. Quicquid calcaverit hic, rosa fiat.
 Ast ego nutrici non mando vota; negato
 Jupiter hæc illi, quamvis te albata rogarit. 40
 Pofcis opem nervis, corpusque fidele senectæ?
 Esto, age; sed grandes patinæ tucetaque crassa
 Annuere his superos vetuere, Jovemque morantur.
 Rem struere exoptas cæso bove, Mercuriumque
 Arceffis fibra. Da fortunare penates. 45
 Da pecus et gregibus fœtum. Quo, pessime, pacto,
 Tot tibi cum in flammis junicum omenta liquescant?
 Attamen hic extis et opimo vincere farto.

Lustralibus salivis. Plutarch and Macrobius make the Days of Lustration of Infants thus. The eighth Day for Girls, and the ninth Day for Boys. Gregory Nazianzen calls this Festival *οὐρανισμός*, because upon one of those Days the Child was named. The old Grandmother or Aunt moved around in a Circle, and rubbed the Child's Forehead with Spittle, and that with her middle Finger; to preserve it from Witchcraft. It is to this foolish Custom St. Athanasius alludes, when he calls the Heresy of Montanus and Priscilla *γερων πλύσματα*.

L. 34. *Urentes oculos.* Bewitching Eyes.

L. 36. *Licinius.* A wealthy Barber and Freed-man of Augustus.

Marcus Crassus. Son of Publius Crassus. He used to say, that no Man should be accounted rich, who could not maintain an Army by his yearly Revenues. In an Engagement with the Parthians (for he undertook the War against them thro' Covetousness) he was taken Prisoner by Surena, his Head cut off, and filled full of melted Gold, by way of Reproach to his Avarice.

L. 40. *Albata.* They used to dress themselves in white Gowns when they sacrificed, because (as Tully observes in his Book de legibus) white was an Emblem of Innocence.

L. 41. *Pofcis opem, &c.* Seneca describes the evil Effects of Luxury in one of his Epistles in a most delightful Manner.

Inde pallor, & nervorum vino madentium tremor, & miserabilis ex crudelitibus quam ex fame macies; inde incertus labentium pedes, & semper qualis in ipsa ebrietate titubatio; inde in totam cœtem humor admissus, distensusque venter, dum male assuescit plus capere, quam poterat: inde suffusus lurida bilis, et decolor vultus, cæbesque

ger,

ger, uses her Spittle by way of Lustration, as an Antidote against a bewitching Eye; and then she dandles in her Arms the slender Hopes of the Family; and now wishes to translate him into the Estate of *Licinius*; now into the Palace of *Crassus*. Thus she continues, May some great King and Queen court him to be their Son-in-Law. May the young Virgins all fight for him. And wherever he treads, let Roses spring up under his Feet. At this rate let no Nurse ever pray for a Child of mine. Nay, tho' she should dress her self in White, and join Sacrifice to her Prayer, I beseech you, great *Jupiter*, to deny her such Requests.

Perhaps you desire Strength, and Vigour, and a Constitution that will not sink under the Infirmities of old Age: Grant you do; yet notwithstanding this, your Multitude of Dishes and Delicates have prevented the Gods from complying with your Requests; they stand in the Way even of *Jupiter* himself.

Again you desire to encrease your Stores by sacrificing your Cattle to *Mercury*. Grant me (you say to him) good Fortune, and encrease my Flocks and Herds. How can he, you wretched Creature, when you destroy them in such Numbers? And yet this very Man perseveres, and thinks to get the better of Heaven by expensive Offerings. Now (he cries) my

*in se putrescentium, & retorei digiti articulis obrigescentibus, ner-
derumque sine sensu jacentium corpor, aut palpitatio corporum sine
intermissione vibrantium. Quid capitis vertigines dicam? quid ocu-
lorum auriumque tormenta, et cerebri astuantis verminationes, &
omnia per qua exoneramur internis ulceribus adfecta. Innumerabilia
præterea febrium genera.*

Multos morbos multa fecerunt. Vide quantum rerum per unam gu-
lam transiturum permisceat luxuria terrarum marisque vastatrix.
Necesse est itaque inter se tam diversa dissideant, & hausta male di-
gerantur aliis alto tendentibus. Nec mirum quod inconstans varius-
que ex discordi cibo morbus est. Inde tam nullo agrotamus genere
quam vidimus. Maximus ille medicorum faminis nec capillos de-
fluere dixit, nec pedes laborare. Sed jam multa famina podagrica
calvaeque beneficium sexus fuit virilis perdidit.

L. 48. Optimo farto. Veteres struem farris, hordei, faba, semi-
nis rapacit, thure & vino additis, ante messem parabant, in porca
prædantia immolationem, Janoque, Jovi, & Junoni sacrificabant.

Cato. de re rustica.

C

Inten-

Intendit: jam crescit ager, jam crescit ovile,
 Jam dabitur, jam jam, donèc deceptus, et expes
 Nequicquam fundo suspirer nummus in imo.
 Si tibi crateras argenti, incusaque pingui
 Auro dona feram, fudes, & pectore lævo
 Excultas guttas, lætari prætrepidum cor;
 Hinc illud subiit, auro sacras quod ovato
 Perducis facies; Nam fratres inter abænos,
 Somnia pituitâ qui purgatissima mittunt,
 Præcipui sunt, sitque illis aurea barba.
 Aurum vasa Numæ, Saturniaque impulit æra,
 Vestalesque urnas, & Tuscum fictile mutat.
 O curvæ in terras animæ, et cœlestium inanes!
 Quid juvat hoc, templis nostros immittere mores,
 Et bona Dîs ex hac scelerata ducere pulpa?
 Hæc sibi corrupto casiam dissolvit olivo;
 Hæc Calabrum coxit vitiato murice vellus:
 Hæc baccam conchæ rasisse, et stringere venas,
 Ferventis massæ crudo de pulvere jussit.
 Peccat et hæc, peccat; vitio tamén utitur. At vos
 Dicite pontifices, in sacris quid facit aurum?
 Nempe hoc, quod Veneri donatæ à virgine puppæ.
 Quin damus id superis, de magna quod dare lance
 Non possit magni Messalæ lippa propago?

L. 51. *Fundo suspirat*, &c. Till he is reduced to one solitary Piece, which sighs in the Bottom of his Chest, or Purse, for want of Company.

L. 56. *Fratres abæni*. An old Scholiast says the *Fratres abæni* were the fifty Sons of *Ægyptus*, whose Statues were erected in the Portico of *Apello Palatinus*, which gave Responses to such as slept upon consulting them.

L. 59. *Numa* was the first who brought religious Rites to Rome from the *Tuscans*, as we find it at large in *Cicero's* Treatise of Divination.

L. 63. *Scelerata Pulpa*. *Pulpa* signifies Flesh. He means our corrupt Nature.

Hæc vetat se culo interesse; et jubet videre capite dimisso.

L. 65. *Hæc Calabrum*, &c. The Reason why the *Calabrian* Wool was the best Kind is, because the People of that part of *Apulia* took great Care to keep their Sheep covered.

Estare

Estare
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Estate and Flocks are increasing. --- My Wishes will be granted just now. --- Till at length the hopeless Creature, who deceived himself so long, grows desperate, when he sees not a Farthing left in his Coffers.

If I should make you Presents of massy Silver and Gold Cups, you are all over Extasy, and your Heart beats for Joy: Hence it comes, that you think the Gods as corrupt as your self, which makes you gild the Faces of their Statues, with some of the Gold that you have gained by a Victory: For among the brazen Statues of the Gods, those have most of your Adoration, who send you the truest Dreams, for which you adorn them with gilded Beards.

Gold has usurped the Place of *Nuptia's* earthen Vessels, and turned the brazen Urensils of the *Saturnian* Age out of Doors, the Vestal Pitchers with the *Tuscan* Earthen-ware. O ye wretched Souls, bent down to the Earth, and void of every thing which is heavenly! What should make us introduce such Corruptions into our Worship, and think that which is pleasing to our Sensuality and Luxury, can be so to the Gods? It was Luxury first made us vitiate our Oyl with Cassia; and die the *Calabrian* Fleece with the filthy Blood of the *Murex*.--- To scrape the Pearl from the Shell, and run the Gold from its Oar.---It is wicked, it is wicked indeed, but still we persevere in our Wickedness. But tell me, ye Pontiffs, who ought to know better things, of what Benefit is Gold in your sacred Rites?----- No more than the Puppets were to *Venus*, which were offered her by young Virgins.

Let us then make an Offering of that which the blind Family of *Messala* cannot present from their large

Pleraque similiter faciendum in ovibus pellitis, qua propter lana bonitatem (ut sunt Tarentina & Altimates) pellibus integuntur, ne lana inquinetur. Var. de re rustic. lib. 2. c. 2.

Columella also in his eighth Book and fourth Chapter. *Ut liberis campis & omni furculo ruboque vacantibus pascant, ne et lana carpatur & tegumenta.*

L. 70. *Puppa.* Young Virgins offered little Images of Wool, or Wax to *Venus*, to make them fruitful at the Time of Marriage.

Compositum jus, fasque animi, sanctosque recessus
Mentis, et incoctum generoso pectus honesto ;
Hæc cedo ut admoveam templis, et farre litabo.

75

L. 72. *Lito* is properly to obtain our Desire by means of our Sacrifice. *Postero die, sacrificio facto, cum primis hostis litasset.*

Liv. lib. 38. c. 20.

Tum Jupiter faciat ut semper sacrificam, nec unquam litem.

Plaut. in *Perf.*

This he has borrowed from *Ovid.*

Ante deos homini quod conciliare valeret,

Far erat, & puri lucida mica salis.

Nondum pertulerat lacrymatas cortice myrrhas

Alta per aquoreas hospita navis aquas.

Thura nec Euphrates, nec miserat India coctum,

Nec fuerant rubri cognita flos croci.

Censors,

SATYR II.

37

Censors, a Mind well seasoned with a true Notion of divine and human Laws; the inward Recesses of the Mind pure and holy; a Heart thoroughly impregnated with native Honour and Honesty: Let me but enter the Temple with these, and a little Cake of Flower shall be acceptable to the Gods.

*Ara dabit fumos, herbis contenta Sabinis.
Et non exiguo laurus adusta sono. &c.*

Fast. I. I.

The following Remark from *Plato*, against expensive Offerings, and in Commendation of a pure and upright Mind, seems in this Place to have been almost literally translated by *Persius*.

Και γὰρ δεινὸν εἶναι εἰ πρὸς τὰ δῶρα ἢ τὰς θυσιὰς
ἀποβλέψουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν
ἐν τῇ ὁσιῇ ἢ δίκῃ ὡς τυχεύειν.

SATYRA

SATYRA TERTIA.

P. Nempe hoc assidue? jam clarum mane fenestras
 Intrat, et angustas extendit lumine rimas.
B. Stertimus, indomitum quod despumare Falernum
 Sufficiat, quinta dum linea tangitur umbra.
P. En quid agis? siccas insana canicula menses
 Jamdudum coquit, & patula pecus omne sub ulmo est;
 Unus ait comitum. **B.** Verum-ne? Ita-ne? Ocyus adsit
 Huc aliquis. Nemion? Turgescit vitrea bilis:
 Findor, ut Arcadiæ pecuaria rudere credas.
P. Jam liber, et bicolor positis membrana capillis,
 Inque manus chartæ, nodosæque venit arundo.
 Tunc queritur, crassus calamo quod pendeat humor:
 Nigra quod infusa vānescat sepiæ lymphæ:

Line 1. *Nempe hoc assidue.* The Tutor is supposed to speak this to his Pupil.

L. 2. *angustas extendit lumine rimas.* This Image very beautifully expresses the widening of a Chink, by the Admission of Light.

L. 3. *Indomitum Falernum.* Very strong Wine: Pliny tells us they were obliged to mix Honey to soften it.

Falernum, A Hill of Campania.

L. 4. *Quinta linea.* Eleven a Clock. From the fifth Line on the Dial, because the Romans began their first Hour at six. The Antiquity of Sun-dials may be known from hence. *Umbraurum hanc rationem et quam vocant gnomonicen, invenit Anaximenes Milesius, Anaximandri de quo diximus, discipulus: primusque horologium quod appellant sciotericon, Lacedamone ostendit.* Plin. nat. hist. lib. 2. c. 76.

In quintam varios extendit Roma labores.

Mart.

Sessa prandendum est: quarta jam totus in horam

Sol calet ad quintam spectatur umbra notam.

Auson.

L. 5. *Canicula.* Canicula exortu accendi solis vapores quæ ignis erat? cuius sideris effectus amplissimi in terra sentiuntur.

Plin. lib. 2. c. 40.

L. 8. *Vitrea bilis.* Horace calls it *splendida bilis*. I suppose it is called *vitrea* from its Turgescency, because of the swelling of Glass when it is blown. The Greek Physicians gave the Bile the very same Epithet. As; *υαλαδης χολη*. *υαλαδης φλεγμα*.

L. 9. *Arcadia.* A Country of Peloponnesus, remarkable for large Asses,

SATYR

S A T Y R I I I .

The A R G U M E N T .

This Satyr very well exposes the Folly of young Men who trifle away their Time, and neglect the Study of Philosophy, being vainly puffed up with the Thoughts of their Family and Fortune.

P Is this your daily Custom? do not you see the bright Morning shine in at your Windows? **B.** We are only snooring out the Fumes of our Bottle, 'till it is upon the stoak of Eleven. **P.** What do you mean by this? here is one of your School-fellows, who says it is very far in the Day; so far, that the Sun parches the Corn, and the Cattle are all retired to the Shade. **B.** Is it true? Is it so indeed? Let one of the Servants come quickly. Here. Who's there? What! will no body answer? I swell with Anger, and grew as hoarse as an Arcadian Ass. **P.** This is the Comœdy you act. Then you take your Parchment, your Paper and your Pen in your Hand, to quarrel with them. Now your Ink is too thick. Then you pour in some Water. Now it is too thin.-----

L. 10. Bicolor membrana. The Inside of Parchment is white, the Outside yellow. *Cum charta usu maxime humanitas vita consistet & memoria, & hanc Alexandri magni discipula repererat auctor est M. Varro, condita in Egypto Alexandria - - - max amulatione circa bibliothecas regum Ptolomæ & Eumæntis, supprimebat chartas Ptolomæ, idem Varro membranas Pergami tradidit repertas.*

Plin. nat. hist. lib. 13. c. 11.

L. 13. Sepia. The Cuttle-fish. The Blood of it served for Ink. It was the Property of this Fish, when it was enclosed by a Net, to shed a black Juice, which so darkened the Water, that the Fisherman could not see it. *Vide Plin. nat. hist. l. 2. c. 29.*

Dilutas

Dilutas queritur geminet quod fistula guttas.
 O miser ! inque dies ultra miser ! buccine rerum 15
 Venimus ? at cur non potius, teneroque columbo,
 Et similis regum pueris pappare minutum
 Poscis ? et iratus mammæ lallare recusas ?
An tali studeam calamo ? Cui verba ? Quid istas
Succinis ambages ? Tibi luditur. Efflujs amens. 20
 Contemnere. Sonat vitium percussa, maligne
 Respondet viridi non cocta fidelia limo.
 Udum et molle lutum es, nunc nunc properandus, et
 acri
 Fingendus sine fine rota. Sed rure paterno
 Est tibi far modicum, purum et sine labe salinum. 25
 Quid metuas ? cultrixque foci secura patella est.
 Hoc satis ? An deceat pulmonem rumpere ventis,
 Stemmata quod Thusco ramum millesime ducis,
 Censorem-ve tuum vel quod trabeate salutas ?

L. 16. *Columbo.* A Pidgeon is an Emblem of a soft and effeminate Lad. *Seneca* in one of his Epistles sets it in a very good Light. *Sed volebam videre dictis, carere tamen incommodis. Tam effeminata vox virum dedecet. Hoc meum esto votum : non deus unquam faciat, ut fortuna me in deliciis habeat. Ipse quisquis te interroga, si qua potestatem tibi deus faciat, utrum malis vivere in macello, an in castris. Atqui vivere militare est. Proinde hi qui jactantur, et per operosa atque ardua sursum, atque deorsum eunt, et expeditiones periculosissimas obeunt dira sunt, prioresque castrorum, et vivere existimandi sunt. Isti quos publica quies, aliis laborantibus molliter habet tutevilli sunt, tui contumelia causa, quorum vita mors censenda.*

L. 21. *Sonat vitium.* This Simile of a Pitcher not thoroughly baked, which therefore returns a blunt, and sullen Sound, is extremely just ; for a very little Trial will discover what kind of Education a Man has had.

L. 23. *Udum et molle lutum.* Εξ ἀρχῆς τὰ τείχεα ἦν ῥυθμιζέιν προσήκει. εὐπλάστον γὰρ ἔστι ὑγρὸν ἢ νερὸς, καὶ ταῖς τε τῶν ψυχῶν ἀπαλαῖς ἐπὶ τὰ μαθήματα ἐντίκεται· πᾶν δὲ τὸ σκληρὸν χαλεπῶς μακάττεται. *Plut. de instit. lib.*

L. 24. *sine fine rota.* A round Wheel.

.... Then

----- Then your Pen does nothing but blot. Thou art a poor Wretch ; and likely to improve in thy Follies every Day. But why don't you rather turn Child again ? beset out of the Nurse's Mouth, like a young Pidgeon, and, like the Sons of our Nobility, quarrel for your Mince-meat, and refuse the Lullaby ? *Shall I write with such a Pen as this ?* Whom do you speak to ? What do you mean by all this Whining and Complaining ? You are only deceiving your self. The Time wherein you ought to study is flying fast away, and you must be an inconsiderable, wretched, contemptible Creature. Nothing is easier discovered than the Want of a well grounded Education. The earthen Pitcher which has not been well baked at first, berrays itself by a sullen Sound ; consider how much you resemble this. Your Clay is now both soft and flexible, just of a Temper for the forming Hand, neither have you one Moment to lose.

But you will be apt to think that you have a competent Estate, and a well furnished House, what need you employ your Hours in Study. Is this enough ? Is it a seemly thing in you to be vainly puffed up on account of your Quality ? That you derive your Pedigree from the *Tuscans*, through the noble Channel of a thousand Ancestors ? That you have the Privilege of wearing a purple Robe ? These external Fopperies may glitter well enough in vulgar Eyes ; but how shall you acquit your

L. 26. *Patella*, Was a Censer in which they offered to their *Lares*, which they kept in their Chimney-corners. Why he gives it the Epithet *secura* is because, while they continued religious, they were not in fear of any Want or Calamity.

L. 28. *Stemma Tusco*. Here he alludes to that Passage, in the first Ode of *Horace*, where he mentions *Mecenas*, as descended from the Kings of *Hebruria*. *Stemma* signifies a Crown composed of many Flowers ; hence it is metaphorically used to stand for the Genealogy of illustrious Families. *Stemmata lineta discurrebant ad imaginis pictas*. Plin. lib. 35. c. 2.

Ad populum phaleras. Ego te intus et in cute novi. 30
 Non pudet ad morem discincti vivere Natæ?
 Sed stupet hic vitio, et fibris increvit opimum
 Pingue; caret culpa; nescit quid perdat, et alto
 Demersus, summa rursus non bullit in unda.
 Magne pater divum, sævos punire tyrannos 35
 Haud alia ratione velis, cum dira libido
 Moverit ingenium, ferventi tincta veneno:
 Virtutem videant, intabescantque relicta.
 An-ne magis Siculi gemuerunt æra juveni?
 Aut magis auratis pendens laquearibus ensis 40
 Purpureas subter cervices terruit; Imus,
 Imus præcipites, quam si tibi dicat, et intus
 Palleat infelix, quod proxima nesciat uxor?

L. 30. *Ad populum phaleras.* A proverbial Saying. It is made use of by *Plutarch* in his Treatise of the Love of Riches. τὰ τε πλῆθὺς φάλαρα ταῦτα. The Meaning here is— You may shew your Trappings to the People. That is, you may amuse them with the Pomp of your Family, but you shall not make me think, that such external Ornaments can add any intrinsic Worth to you. *Satius est meli gestis florere, quam majorum opinionione nitri, et ita vivere ut ego sum posteris meli nobilitatis et virtutis exemplum.* Cic. contra Sallust.

L. 35. An excellent *Apostrophe*, where it is supposed he levels at *Nero*, and finely expresses the secret Stings of Conscience. *St. Austin* makes a very right Application of this Passage in the ninth Chapter of his Book de Magistro. *Persius* omnibus pænis quas tyrannorum vel crudelitas excogitavit, vel cupiditas pendit, hanc unam antepōnit quæ cruciantur homines qui divitiâ quâ vitare non possunt coguntur agnoscere.

Di deaque quam male est extra legem divitibus! quicquid meruerunt semper expectant.

L. 38. *Virtutem videant, &c.* It is probable that *Persius* had this from the Poet, whom *Plutarch* quotes.

Ἀτ δὲ τὸ δὲ ἡδὲ δεῖον ἀνθρώποις κακόν,

Ὅταν τις εἰδῇ τὰ γὰρ δὴν, χεῖνται δὲ μὲν.

L. 39. *Siculi juvenis.* All the Tortures, and Wrecks, contrived by Tyrants, cannot equal the Torments of a guilty Conscience.

Cerillus. An Artist from *Athens*, to gratify the Cruelty of *Phalaris*, that famous Tyrant of *Syracuse*, invented a brazen Bull to burn Men alive, to make their Cries more dreadful;

self

self to me, and such as I am, who see your Inside thoroughly, *when we shall reproach you thus?* Are you not ashamed to lead such a Life as that profligate Spendthrift Natta? But however there is some Plea to be made in his Defence. He is harden'd and stupified by a long Course of Vices, and so far sunk in them, that it is not in his Power to recover himself; and besides he is intirely insensible of the Loss of Virtue, for which I could almost incline to forgive his Madness.

O thou great Father of the Gods, whenever thou undertakest to punish Tyrants for their Cruelty, and Inhumanity, when the horrid Lust of exercising their Power sheds its Poison thro' their burning Veins; think of no other Method of doing it, than by the severe Stings of Conscience. Let them see the Beauties of Virtue, and pine away for deserting her. Can the Bull of Phalaris, or the Sword of Damocles rack with a greater Torment, than a Perseverance in Vice, and the secret Horrors of a wounding Conscience? when a Man shall be inwardly torn for the Committal of such Crimes as he dare not reveal, even to the Wife of his Bosom.

he was the first himself upon whom the Tyrant made the Experiment.

L. 40. *Pendens ensis.* The Sword which hung over the Head of Damocles.

Damocles was a Flatterer in the Court of Dionysius, the Sicilian Tyrant, who, commending the King's Happiness in an extraordinary manner, was convinced of his Mistake, by the following Method. Dionysius ordered a most magnificent Entertainment to be prepared for him, and had a drawn Sword, hung by a Horse's Hair, over his Head; so that Damocles could relish nothing of what he eat, or drank, being in constant Expectation of the Sword's falling. This Story is beautifully told by Cicero, in the fifth Book of his Tusculan Questions, sec. 21. which he concludes thus, *satisne videretur declarasse Dionysius, nihil esse ei beatum, cui semper aliquis terror impendeat.*

L. 43. *Et intus palleat, &c.* The Torments of a guilty Conscience are finely described by Hermes Trismegistus in his Pagan. *Cujusnam o sis ardentior flamma est, quam impietatis & scelerum? Quam fera mordax ita corpus lacerat, ut hac laniant animam? Nonne vides quot malis animus premitur impius? En sic sis dociferatur impius animus. Uror. Absorbor. Quid agam nescio. Deborant me miserum mala undique confluentia. Non video quicquam. Hec miser non audis?*

Sæpe

Sæpe oculos (memini) tangebam parvus olivo,
 Grandia si nollem morituri verba Catonis
 Discere, ab insano multum laudanda magistro,
 Quæ pater adductis sudans audiret amicis.
 Jure etenim id summum, quid dexter senio ferret,
 Scire erat in votis, damnosa canicula quantum
 Raderet, angustæ collo non fallier orcæ;
 Neu quis callidior buxum torquere flagello.
 Haud tibi inexpertum curvos deprendere mores,
 Quæque docet sapiens braccatis illita Medis
 Porticus, insomnis quibus indetonsa juvenus
 Invigilat, siliquis, et grandî pasta polenta.
 Et tibi quæ Samios diduxit litera ramos,
 Surgentem dextro monstravit limite callem.
 Stertis adhuc? laxumque caput compage soluta

L. 45. *Grandia si nollem, &c.* Every sixth Day Boys declaimed at Rome in their Schools before their Parents, which we may find in the tenth Book of *Quintilian's Instit.* *Cato* is here mentioned, as a Subject for Declamation, which on account of the Subject ought to be truly sublime.

L. 48. *Sento.* Was the Size on the *Talus*: *Venus* was the best Throw. *Talis enim jactatus, ut quisque eandem aut senionem miserat in singulos talos, denarios in medium conferebat: quos tollebat universos qui Venerem jecerat.* Sueton. The Method of playing with the *Tali* among the Ancients was thus. They had four of them made, either of Gold, or Silver, or Bone; these they threw out of a Box: The Number of Casts which could possibly happen were reduced to 1296, because they had but four Sides. The opposite Sides always made seven on each of them, as one and six, three and four, five and two. *Lucian* in his Book *de amoribus* explains the Cast *Venus* very well. *Οἱ πότε τι τῷ Θεῷ αὐτῷ ἐμβολήσεις μῆδεν' ἀσεργάλας πέσον' ἴσω χήμασι προσεκυῖαι, ἢ ἐπιθυμίας τῷ ἔξοδα νομίζον.* Hence we see that when every Dye or *Talus* turned up a different Number, that was called *Venus*. Though *Julus Pollux* expounds it after a different Manner. *Ὁ περιβαλλόμενος τῷ πλήθει ἢ μονάδων ἐμβαλεν ἀντιρῆσθαι τὸ ἐπιδιακείμενον ἀγύριον.* He who had the greatest Number of Aces swept the Stakes. It is not to be doubted but they had many Methods of playing which we cannot settle at this Distance of Time.

L. 50. *Angusta collo non fallier orca.* The Boys had a Play of pitching Nuts into a narrow-mouth'd Vessel.

I re-

I remember the very first Seeds of Vice in my self had their original Growth from a Hatred to School. When I was a little Boy, I used to find out Ointments to blear my Eyes, that I might avoid those Exercises and Declamations, which my Master (whom I thought a Madman for his Pains) used to instruct me in, that my Father and my Friends might have the Pleasure of hearing me.

All my Delight was rather to be skilled in Dice, to play at Nurs, and to whip the Top.

But it is not so with you, who are come to riper Years, and have had the Advantage of being instructed in the Distinctions of Right and Wrong, according to the Doctrine of the Stoicks. In whose severe Discipline the manly Youth (who are fed upon the plainest Diet) are educated. And you have been rightly informed as to the two Roads, of Virtue, and Vice, which are represented by the Philosopher *Pythagoras*, in the Symbol of the Letter Y.

And do you dream away your Life still? and lolling

Vas quoque saepe cadum spatulo distans locatur

In quod missa levis nux cadit una manu.

Ovid. de nuce.

L. 53. The *Portico*, in which the *Stoicks* taught at *Athens*, had the Conquests of *Miltiades*, *Leonidas*, and *Themistocles* painted upon the Walls over *Darius* and *Xerxes*.

L. 56. *Pythagoras* said the Letter Y, by its Make, represented the two Roads, of Virtue, and Vice; the narrow and the broad Way. He was a Philosopher of *Samos*, Son of *Mnesarchus* the Jeweller, a Hearer of *Pherecydes Syrus*, instructed by *Hermodamas*. After he had gone through his Course under him, he travelled to *Egypt*, where he was instructed in their Theology, &c. He was taken Prisoner, in the Reign of *Artaxerxes*, to *Babylon*, where he had an Opportunity of studying Astronomy. He travelled to that part of *Italy* called *Magna Græcia*, where he was the Founder of the *Italic Sect*. He had no less than six hundred Hearers at once, who attended him by Night; among whom the chief were *Archytas* of *Tarentum*, *Alcmaon* of *Croton*, *Hippasus* of *Metapontum*. It was he who was the first Founder of that Doctrine called the *Metempsychosis*, or Transmigration of Souls, which he believed so firmly that he affirmed himself to have been *Euthis* the Son of *Mercury*, after him *Euphorbus*, then *Hermotimus*, after him *Pyrrhus*, a Fisher of *Delos*, next him *Pythagoras*. His Life is very well written by *Jamblichus*.

Oscitat

Oicitat hesternum, dissutis undique malis?
 Est aliquid quo tendis, et in quod dirigis arcum? 60
 An passim sequeris corvos, testave, lutove
 Securus quò pes ferat, atque ex tempore vivis?
 Elleborum frustra, cum jam cutis ægra tumebit,
 Poscentes videas? venienti occurrere morbo.
 Et quid opus Cratero magnos promittere montes? 65
 Discite, ô miseri, et causas cognoscite rerum,
 Quid sumus, et quidnam victuri gignimur: ordo
 Quis datus, et metæ quam mollis flexus, et unde;
 Quis modus argento, quid fas optare, quid asper
 Utile nummus habet; patriæ charisque propinquis 70

L. 59. *Dissutis malis.* With Jaws unstitch'd: a good pleasant Metaphor to express Gaping.

L. 60. The seventeen Lines which follow contain some excellent Precepts, for the Conduct of Life in its most material Circumstances. St. Austin was so pleased with them, that he calls them a compleat Epitome of moral Philosophy. *Vide de civitat. dei lib. 2. c. 6.*

Est aliquid quo tendis. Consilium quemadmodum inventatur ostendam. Quoties quid fugiendum sit, aut quid petendum vales scire, ad summum bonum & propositum totius vitæ respice: illi enim consenti- re debet quicquid agimus. Non disponet singula, nisi cui jam vitæ sua summa proposita est. Senec. Ep. 71.

Αἶ, ἐν ᾗ πρὸς τὸν βίον ἡ γνώσις τῶ τέλους μεγάλῳ ἔχει ῥοπλῷ· ἡ καθάπερ τοξοῦ σκοπὸν ἔχοντες, μάλλον ἀν τυγχάνοιμεν τῷ δύνῳ. Arist. lib. I. ad Nicomach.

L. 64. *Craterus.* A famous Physician at Rome, in the Time of Augustus; Cicero mentions him in the twelfth Book of his Epistles to Atticus. *Commovet me Attica, etsi assentior Cratero.*

L. 66. *Causas cognoscite rerum.* It has ever been the Practice among the wisest of Men, to enquire into the Causes of Things, as being the best Method of coming at the first Fountain of all Beings, which is God. My Lord Bacon makes this very useful Remark, That as a little Smattering in Philosophy inclines Men to Atheism, so does Depth in it bring Men back to Religion.

Felix qui potuit rerum cognoscere causas. Virg.

Quanto satius est causas inquirere, & quidem toto tu hoc intentum animo: neque enim quicquam illo invenire dignius potest, cui se non tantum commodet, sed impendat. Sen. natural. quæst. lib. 6. c. 3.

L. 67. *Quid sumus.* τὸ ΓΝΩΘΙ ΣΑΤΤΟΝ τὸ ΘΕῶ ΠΑΡΑΓΓΕΛΙΑ ἡ ἀρχὴ ἡ τέλος πάσης ὅτι φιλοσοφίας ἡ ἐν- ξαία. Simplic.

lolling

lolling at your Ease, with your Mouth open, belch out the Fumes of your last Night's Revelling? have you proposed no End in Life to which you may direct your Course, but live *extempore*, without any Regard to the future, as if you were still in a State of Nature?

You have dismal Examples enough of Procrastination. When you shall see Persons calling for the Assistance of Hellebore too late, when the Dropsy has overwhelmed them. Whereas if you seek a Remedy upon the first Approach of a Disease, what Occasion will there be to promise your Physician golden Mountains for your Recovery?

Be wise therefore, ye wretched Mortals; and make Philosophy your chief Study; enquire into the Causes of Things; study your selves, and for what End ye were created; what Rules of Life are laid before you; what Race you are to run, and how exact you ought to be in the Conduct of it; consider the right Use of Money; how much you ought to expend for the Good of your Country: How much you should spare for the Service of your Friends: And above all, to acquit your self

Sequitur illud ut animadvertamus qui simus ipsi, ut nos quales oportet esse servemus. Cic. ac. lib. 4.

Plato's Definition of Man is most beautiful. *φύτον ὑεχόντων.* *ἄνθρωπος ἐν τῷ κινήσει τῷ θείῳ.*

Quidnam dicturi gignimur. In the next place, after knowing our own Nature, he advises to consider the End of our Creation, agreeably to the Stoicks Doctrine, for Persius was educated in their Principles. *Placet Stoicis quæ in terris gignuntur, ad usum hominum omnia creari: homines autem hominum causa esse generatos, ut ipsi inter se alii aliis prodesse possint: in hoc naturam debemus docem sequi, & communes utilitates in medium asserre, mutatione officiorum, dando, accipiendo, tum artibus, tum opera, tum facultatibus delectare hominum inter homines societatem.* Cic. lib. 1. offic.

Ordo qui datus. By the Word *ordo* here is understood, The eternal Decrees of Fate, whereby all things were immutably designed to happen as they are. *Sic ordinem rerum facti æterna series rotat, cuius hac prima lex est stare decreto.* Sen. natural. lib. 2.

Sic dicamus, sic loquamur: paratos nos inveniat atque impigros fatum. Hic est magnus animus qui se deo tradidit. At contra ille pusillus ac degener, qui oblectatur, & de ordine mundi male existimat, & emendare mavult deos quam se. Sen. ep. 107.

L. 68. *Quam mollis flexus est unde.* How difficult it is to pass thro' Life with Honour, and to know where and what time is most proper to begin the Race which we are to run.

Quan-

Quantum elargiri deceat; quem te Dens esse
 Jussit; et humana qua parte locatus es in re;
 Disce: neque invid eas, quod multa fidelia putet
 In locuplete penu, defensis pinguibus Umbris;
 Et piper, et pernae, Marfi monumenta clientis,
 Mœnaque quod prima nondum defecerit orca.
 Hic aliquis de gente hircosa Centurionum,
 Dicat, quod satis est, sapio mihi: non ego curo
 Esse quod Arcefilas, ærumnosique Solones,
 Obstipo capite, et sigentes lumine terram,
 Murmura cum secum, et rabiosa silentia rodunt,
 Atque exporrecto trutinantur verba labello,
 Ægroti veteris meditantes somnia: gigni
 De nihilo nihil, in nihilum nil posse reverti.
 Hoc est, quod palles? cur quis non prandeat, hoc est?
 Hos populus ridet, multumque torosa juvenus

L. 74. *Umbri.* A very ancient People of *Italy*.

L. 75. *Marfi.* A People of *Apulia*. Here he mentions the Presents which they sent their Lawyers, and desires that we may not envy those who receive such Gifts, supposing them the Effect of Extortion.

L. 76. *Man.* A small Sea-fish.

L. 77. *Hircosa gens centurionum.* So called from their filthy Smell. The Captains of the Army were not so nice in their Dress in this Age of the World. And as to their Love of Learning and learned Men, the Generality of them were ever the same as they are now. It is very natural that Sciences should be ridiculed by those who want them. This *Cicero* has taken notice of and exposes in the fifth Book of his *Tusculan Questions*.

Philosophia quidem tantum abest ut proinde ac de hominum est vita merita, lauderetur; ut a plerisque neglecta, a multis etiam vituperetur. Vituperare quisquam vita parentem, et hoc parricidio se inquirere audeat? Et tam impte ingratus esse, ut eam accuset, quam vereri deberet, etiam si minus perspicere potuisset? Sed ut opinor, hic et

honourably

honourably in that Station of Life, wherein God has placed you.

Learn this, and do not envy that the wealthy Lawyer encreases his Stores beyondd you, by Knavery and Oppression.

Perhaps you may hear some Fop of the Army speak in this Manner. I am wise enough already. I would not for the World be like *Arcefilas*, or *Solon*, who walk with their Heads stooping, and fix their Eyes upon the Earth, murmuring, and growling, I know not what, with themselves, stretching out their Lips, and weighing their Words, dreaming out such Inconsistencies as these. *That nothing is made of nothing, and that nothing can be turned into nothing.* Is it for this that Philosophers lose their Stomachs, and look pale? I can tell them, that it is for these Notions both Men and Boys laugh at them.

ut, & hac indolentium animis offusa caligo est, quod tam longe retrorspicere non possunt.

L. 79. *Arcefilas*. A Philosopher and Disciple of *Polemon*, a great Master of Disputation. He studied under *Cranor*, who was said to have changed *Plato's* Philosophy. *Cicero* in his *Academick Questions*, in the last Paragraph of his first Book, says thus of him. *Arcefilas negabat esse quid sciri posset, ne illud quidem ipsum quod Socrates reliquisset.* He is called by *Laërtius*, the Master of Ignorance, because he held, Nothing was to be known.

Solon of Salamis. One of the seven wise Men of *Greece*. He lived about the Time of *Tarquinius Priscus*. It was he who abrogated the Laws of *Draco*, and made such in their place, as reconciled the People of *Athens* to the Senators, who before had a mortal Hatred for one another. When he left the *Athenians*, he bound them by an Oath never to alter his Laws till he returned; which made him order his Ashes after his Death to be scattered round the Island *Salamis*.

D

Ingemi-

Ingeminat tremulos naso crispante cachinnos.
 Inspice: nescio quid trepidat mihi pectus, et ægris
 Faucibus exuberat gravis halitus; inspicie fodes,
 Qui dicit medico, iussus requiescere, postquam 90
 Tertia compositas vidit nox currere venas,
 De majore domo modicam sitiente lagena,
 Lenia loturo sibi Surrentina rogavit.
 Heus bonè, tu palles. Nihil est. Videas tamen istud,
 Quicquid id est: surgit tacite tibi lutea pellis. 95
 At tu deterius pallès; ne sis mihi tutor:
 Jampridem hunc sepeli; tu restas. Perge, tacebò.
 Turgidus hic epulis, atque albo ventre, lavatur,
 Guttur sulfureas lente exhalante Mephites.
 Sed tremor inter vina subit, calidumque trientem 100
 Excutit è manibus; dentes crepuere resecti.
 Uncta cadunt laxis tunc pulmentaria labris.
 Hinc tuba, candelæ: tandemque beatulus alto
 Compositus lecto, crassisque lutatus amomis,
 In portam rigidos calces extendit: at illum 105
 Hesterni capite induto subiere Quitites.
 Tange miser venas, et pone in pectore dextram.

L. 87. *Cachinnos*. Plato, in his third Book *de Repub.* does highly condemn immoderate and violent Laughter. The proper and decent Manner of it is most beautifully recommended by Ovid.

*Est quæ perperis differre per ora cachinnos,
 Cum risit lato, est, altera fiera pates.
 Illa sonat rancum quiddam, æquo inamabile ridet,
 Ut rudis a scabra turpi asella mola.
 Sine modici risus, sine parva uirique lacuna,
 Et summos dentes ima labella tegant.
 Nec sua perpetuo contendant illa risu,
 Sed lede, nescio quid, famineumque sonent.*

Lib. 3. de arte amandi.

L. 90. Here *Persius* makes use of a very good Allusion, wherein he compares those Persons, who ask Advice of Philosophers, and yet despise their Precepts, to sick People, who consult their Physicians, and yet lay aside their Prescriptions. *Cicero*, in the third Book of his *Tusculan Questions*, frequently runs a Parallel

He

He who says to a Physician, Consider my Case I beseech you. I have got a Palpitation at my Heart. My Breath has an ill Savour. The Physician advises to keep himself calm and temperate, only four Days. He cannot hold out, but begs some delicate Wines before he bathes from some of his noble Breeds. The Physician comes after this. My good Friend, you are grown pale. It signifies nothing, Sir. I would have you however to take Care, as slight as you think it is, your Skin begins to rift, and is of a livid Colour. Doctor, I think you look paler your self. Don't you pretend to be my Governor. I have buried one already, who told me, I looked sickly, but you are alive to plague me. Go on your own Way, I shall not trouble you with any more Advice. To make my Story short. This Gentleman falls to his Luxury again, breathes out the Stench of his Indigestion; and what is the Consequence? He is seized with a Palley; the Glas falls from his Hand; his Teeth chatter in his Head; his Dainties drop from his Mouth. Hence come the Trumpets and Lamps; and he is cooked up in all the State and Formalities of a dead Person; then carried out by his Servants to the Grave, who have now got their full Freedom by his Death. Well, but try

between Philosophy, and Physick; between the Discontents of the Mind, and those of the Body.

L. 93. *Surreptitius.* From a Town in Campania called *Surreptum*. Wine, and Bathing are both dangerous for People in a Dropsy.

L. 103. *Phœ tuis, candela.* *Julius Pollux* says, the Trumpet was for calling the Friends of the Deceased together. *Candela* were the Torses with which, I suppose, they lighted the Funeral Piles.

Beatulus. The Dead among the Ancients were styled, *The Happy*.

Δ'α τὰυτα γδ' τοι καλουῦται μακάριοι.

Πᾶς γδ' λέγει τις· Ὁ μακάριος οἰχεται,

Κατέδραθεν δίδαμων.

Stob. Serm. 275.

Ergo & mortui beati nominantur.

Ira quisque ait. Abiit beatus ille.

Obdormiit felix.

Nil calet hic; summosque pedes attinge, manusque,
Non frigent. Visa est si forte pecunia, five

Candida vicini subrisit molle puella,

110

Cor tibi rite salit? Positum est argente catino

Durum olus, et populi cribro decussa farina.

Tentemus fauces: tenero latet ulcus in ore

Putre, quod haud deceat plebeiâ radere betâ.

Alges, cum excussit membris timor albus aristas:

111

Nunc face supposita ferve/cit sanguis, et ira

Scintillant oculi; dicisque facisque, quod ipse

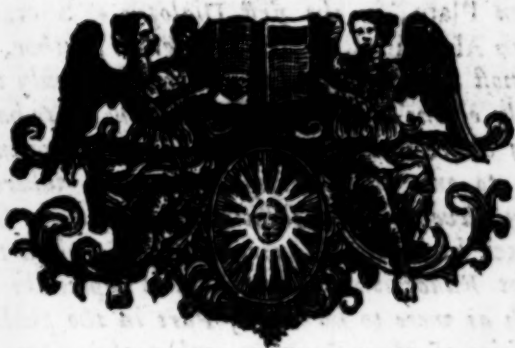
Non sani esse hominis, non sanus juret Orestes.

L. 111. *Excussit membris timor albus aristas.* A Metaphor from
bearded Corn, to express the Hair erect thro' Horror.



me;

me; I have none of those Symptoms; examine my Feet and Hands. You have worse; for your Distempers are in your Soul. Can you preserve your Heart untainted at the Sight of Money? Or should your Neighbour's beautiful Daughter betray her Liking by her Smiles, can you resist the Temptation? Here is a Dish of cold Pottage, and brown Bread, laid down before you. Let us try your Palate; This you cannot bear; You have got an Ulcer in your Mouth; which cannot away with the Roughness of the Plebeian Best. In the next place, you are so affected with the Passion of Fear, that your Hair stands erect. Now again, so much under the Dominion of Anger, that your Blood is in a Ferment, your Eyes sparkle, and you both say and do, what even the mad Orestes would swear only became a Madman.



SATYR IV.

THE ARGUMENT.

The Author in this Satyr levels at Nero under the Name of Alcibiades, for presuming to undertake the Administration of publick Affairs, without sufficient Qualifications for so great an Undertaking, being too young, and altogether unexperienced in the right Methods of Government. The Substance of this Satyr is taken from Plato, in the first Dialogue of Socrates with Alcibiades, where that great Author, in a most excellent Manner, exposes not only the Folly of the Ignorant, in endeavouring to have any Share in the Government, but in pretending to any other Profession in Life, wherein they have not been sufficiently instructed. Socrates had nothing more at Heart, than the right Education of Youth, and especially of such as were to have any Part in the publick Affairs of their Country, when they came to be Men. This will appear from the following Story which Xenophon records of him in his Memoirs.

*One Day he observed Euthydemus, a young Man, stealing off from one of his Lectures, and he gave him the following Rebuke. ‘ When-
‘ ever (said Socrates) the Publick shall have
‘ Occa-*

" Occasion for this young Man's Voice, he will
 " speak to this Purpose. " Ye Athenians, I
 " never learned any Thing of any Body; I
 " avoided the Conversation of learned Men as
 " much as was in my Power; nay, I shun-
 " ned the very Suspicion of being taught; How-
 " ever, I shall venture to give you such Coun-
 " sel as comes into my Head. Might not ano-
 " ther, who desired the Republick to grant him
 " a Licence for the Practice of Physick, begin
 " his Oration in the same Manner. " O ye
 " Citizens of Athens, I never learned the Art
 " of Physick of any Body, nor did I endea-
 " vour, but avoided it as far as lay in my
 " Power; however, I would have you give me
 " a Licence to profess it; for I will endeavour
 " to learn by practising upon your selves.

SATYRA QUARTA.

P. Rem populi tractas? (barbatum hoc crede magistrum
 P. Dicere, sorbitio tollit quem dira cicutæ)
 Quo fretus? dic hoc magni pupille Pericli.
 Scilicet ingenium, & rerum prudentia velox
 Ante pilos venit; dicenda, tacendaque calles.
 Ergo ubi commota seruet plebecula bile,
 Fert animus calidæ fecisse silentia turbæ
 Majestate manus. Quid deinde loquere? Quirites,
 Hoc, puto, non justum est; Illud male; rectius istud.
 Scis etenim justum gemina suspendere lance

Line 1. *Barbatus magister.* *Socrates.* *Cicero*, in his fourth Book *de finibus*, says, that Philosophers were styled *barbati* by way of Honour, and Distinction. We find in the thirteenth Book of *Athenians*, that in the Time of *Alexander* the Great, cutting the Beard off was contrived as a Punishment, and a Mark of Disgrace. *Socrates* is here styled *magister*, either because he was Tutor to *Alcibiades*, or that according to *Cicero's* Character of him in the fifth Book of his *Tusculan Questions*, it is said in these Words. *Primus ille philosophiam deprecatus e culo, & in urbibus collocavit, & in domus introduxit: & coegit de vita & moribus, rebusque bonis & malis quærere.*

L. 2. *Sorbitio cicutæ.* Hemlock is the Poison, which *Plato* mentions in his *Phædo*, to which *Socrates* was condemned.

L. 3. *Quo fretus.* ὅτι πρὸς τὸν. The very Expression which *Plato* makes *Socrates* use to *Alcibiades*.

Magni pupille Pericli. In the same Dialogue where *Socrates* taxes *Alcibiades* with being elated on account of his Family, his Beauty and his Wealth, he concludes— 'But of all that I have mentioned, you are rather for having *Pericles* left by your Father, as a Tutor to you, and your Brother.

Pericles, a famous Governour of *Athens*, who managed the Common-wealth forty Years, a Man of great Eloquence and

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P. Do you take upon you the Administration of Affairs? (Suppose this to be said by *Socrates*) Upon what Foundation? Tell me, I beseech you, *Alcibiades*. To be sure you have acquired Wisdom, and Experience enough in your Minority. You are excellently well qualified to speak in publick. And therefore, if any Commotion should arise in the State, you can silence the Tumult of an enraged Multitude; by your Authority, by the Waving of your Hand. And what will be your Speech: To this purpose, no doubt. *To Romans, I think you are now acting against all the Rules of Justice. This is a wicked Rebellion; Peace would be much more for your Advantage.* For you very well understand to settle the Scales of Justice, when they are in a fluctuating Motion. You

Authority, about 426 Years before Christ. The Comick Poets called him *Olympus*, because his Oratory struck the People with the Force of Thunder. Read his Life in *Plutarch*. *Fal. max. lib. 8. 9.*

L. 5. *Discenda tacendaque calles.* The whole Art of publick Oratory consists in the Secret of knowing rightly what Points a Man ought to speak to, and what to conceal or pass over.

L. 8. *Majestate manus.*

— *Qui postquam hoc manuque
Murmura compressit, teneret silentia cunctis.*

Ovid.

— *tumultum*

Composuit vultu, dextraque silentia iussit.

Lucan.

L. 10. *Scis verum iustum, &c.* What follows is *Ironical*. Justice is here represented by a Pair of Scales in Motion, which requires some Patience and Exactness to distinguish on which Side the Weight lies; which very well expresses what Care is required in the Determination of such Causes as come before a Judge. It is an excellent Image to caution us against giving rash Judgment.

Ancipi-

Ancipitis libræ: rectum discernis, ubi inter
 Curva subit, vel cum fallit pede regula varo:
 Et potius, et nigrum vitio præfigere Theta.
 Quin tu igitur, summa nequicquam pelle decorus,
 Ante diem blando caudam jactare popello
 Desinis, Anticyras melior sorbere meracas?
 Quæ tibi summa boni est? uncta vixisse patella

15

L. 11. *Rectum discernis, &c.* Virtues are best distinguished by comparing them with their Extraneous; but it oftentimes happens, that some Actions are accompanied with such Circumstances, that it is a difficult Matter to determine whether to say they are right or wrong.

L. 12. *Nigrum præfigere Θ.* To condemn a Criminal to Death, which requires Justice tempered with Clemency, because it is better the Guilty should escape, than that the Innocent should suffer.

Θ, stands for Θάνατος, prefixed by the Judges of Athens to their Sentences of Condemnation.

*Isti qui vult exactionem
 Discretum bonis applicare Theta.*

Sidon. Apol. c. 9.

*Nihil mortis erant Prætoris, Cæstris, signum,
 Nil ultra prætorum dicere Θ novum.*

Mart. Epig.

Persius, as well as *Martial*, in this follows the Greek Custom; for the Roman Judges writ A and C for *Absolvo*, or *Condemno*, according as they passed Sentence.

L. 14. *Quin tu igitur, &c.* *Alcibiades* was beautiful, so was *Nero*, vid. *Sueton.* Here *Persius* takes occasion to shew, that the outward Appearance of Beauty signifies nothing, where the Beauty of the Mind is wanting. This Place has put in a very good Light, in that Dialogue between *Socrates* and *Alcibiades*, as follows,

can

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can discern Right from Wrong, though they may be perplexed by many Circumstances. And you can judge extremely well in Cases of Life and Death. Let me advise you to forbear these great Undertakings, for it is not your Beauty will carry you thro' such Difficulties; therefore conceal your Arrogance from the People 'till you have gain'd Experience; return to School and learn. Have you as yet propos'd what is the chief Point to pursue? A. Yes, to eat and drink deliciously, and to in-

See. If any one should tell *Amestris*, the Widow Queen of *Xerxes*, that the Son of *Dinomache* a private Person proclaimed War against the Son of her, who was a great Queen; and that the Son of *Dinomache* had not above three hundred Acres of Land; I suppose, *Alcibiades*, if the Queen were to speak to you, she would say that you depend upon your Industry, and Wisdom; and again, if she should hear that you were not above twenty Years old, utterly ignorant of all things, would she not be apt to say—*What do you rely upon, young Man, for such an Undertaking?* And we should make Answer for you, *That you depend upon your Beauty, your Family, your Riches, and your uncultivated Capacity.* Would she not think us all mad, upon comparing her Wealth, her Power, and her Wisdom with such Qualifications?

L. 15. *Candam jactare.* A Metaphor taken from Peacocks, who spread their Tails to the best Advantage. Here therefore it signifies Ostentation, an Appearance of Virtue, to gain the Affections of the People, such as *Nero* had, when he made use of this Expression—*O quam vellem nescire literas.* When he was to sign a dead Warrant.

L. 16. *Anticyra.* Two Islands upon the *Thracian* Coast, famous for *Hellebore*, good to purge the Brain.

*Imbibe, distillem, purgantem pectora, succis,
Quicquid est in tota nascitur Anticyra.*

Onid. de pont.

L. 17. *Qua tibi summa boni est?* You are so unfit for Government, that you do not understand the first Elements of Virtue.

Semper,

Semper, et assiduo curata cuticula sole.
 Expecta; hand aliud respondeat hæc anus. I nunc.
 Dinomaches ego sum. suffla, sum candidus. Esto: 20
 Dam ne deterius sapiat pannuncia Baucis,
 Cum bene discincto cantaverit ocyma vernæ.
 Ut nemo in sese tentat descendere! nemo!
 Sed præcedenti spectatur mantica tergo.
 Quæsieris. Nostin' Vestrîdî prædia? cujus? 25
 Dives arat Curibus, quantum non milvus oberret.
 Hunc ais? Hunc, Diis iratis, genioque sinistro.
 Qui quandoque jugum pertula ad compita figit,
 Seriolæ veteris metuens deradere limum,
 Ingemit, *Hæc bene sit*, tunicatum cum sale mordens 30
 Cæpe, et farratam pueris plaudentibus ollam,
 Pannosam facem morientis sorbet aceti.
 At si unctus cesses, et figas in cute Solem,

L. 18. *Curata cuticula sole.* It was a Custom among the Ancients to anoint their Bodies in the Sun, to make them sleek, and strong, and active; but many did it out of Luxury, and so it is to be understood here. The *Greek* Physicians called it *Ἡλίσσις*.

Ἀλειφαμένη τὸ σῶμα ἐν ἡλίῳ πρὸς τὸν ἥλιον.

Aristoph.

*I precor. If totus arida cute combibo soles,
 Quam formosus eris!*

Mart. lib. 10. ep. 12.

L. 19. *suffla.* A Metaphor alluding to the Story of *Æsop's* Frog. *Nescio quid se sufflatis anori suo.* Plaut. *Casin.*

L. 22. *ocyma.* Put for any Herbs. This Herb is commended much for Food by *Varro*, and *Cato*. *Pliny* tells us it was superstitiously sown with Curles, to make it grow better.

L. 23. *In sese descendere.* To examine a Man's self: According to that golden Precept γνῶθι σεαυτόν. *In deorum secreta descendere.* Sen. *Consensus populi qui jam descendat in causam.* Cic. This Metaphor *descendo* is taken from going down into Pits, to examine what kind of Oar is in them.

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Est prope te ignotus cubito qui tangat, et acre
Despuit in mores; penemque arcanaque lumbi
Runcantem, populo marcentes pandere vulvas.

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Tu cum maxillis balanatum gausape pectas,
Inguinibus quare detonsus gurgulio extat?
Quinque palæstritæ licet hæc plantaria vellant,
Elisasque nates labefactent forcipe adunca,
Non tamen ista filix ullo mansuescit aratro.

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Cædimus, inque vicem præbemus crura sagittis.
Vivitur hoc pacto: sic novimus. Ilia subter
Cæcum vulnus habes; sed lato balteus auro
Protegit, ut mavis; da verba, et decipe nervos,
Si potes. Egregium cum me vicinia dicat,
Non credam? Viso si palles, improbe, nummo;
Si facis, in penem quicquid tibi venit amarum;
Si puteat multa cautus vibice flagellas;
Nequiquam populo bibulas donaveris aures.
Respue, quod non es; tollat sua munera cerdo;
Tecum habita; et noris, quam sit tibi curta supellex.

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L. 48. Si puteat. Because this Line is very obscure, I shall first set down some Passages in Authors, where the Words *puteat*, and *flagello* are to be found; and then endeavour to make out its Sense with the best Probability.

Qui puteat janumque timet celebresque calendas. Ovid.
Erant autem ara quadam coronata, et superposita puteo, ubi quondam defissa nodacula, et eos Attili Navi auguris, inde nomen sibi fecit putalis. Cic. de divin.

Mandabo fletis. Hor. lib. 1. ep. 19. lib. 2. ser. sat. 6.
Roscius orabat sibi adesses ad puteal cras, atque honori posterorum ut dixeret feres. Plaut. *dixeret feres*, a Blot to your Family.

Dionys. in the third Book of his Antiquities calls it *φρεια*.
Eryc. Puteau. de jurejurando, says, that the Judges and Litigants both used to swear at this Altar, and that Usurers met at this Court, where the *Puteal* was, to put out their Money.

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ured after the same manner, if you proceed in your
luxurious Methods of Living, and Lewdness, which
is the Consequence of them. For, be assured, that
many whom you never knew will animadvert upon
your Vices. We fall foul upon others, and others again
upon us. This is the way of the World; this the greatest
part of our Business. You are already wounded in
your Reputation, but your Quality helps in a great
measure to gloss it over; however you cannot but be
sensible of that Weakness which you have contracted
by your Debauches. A. But suppose you are mis-
taken, and that the World gives me Applause, shall I
not believe them? P. That Applause will be but of
little Use to a Man who loves Money to a great De-
gree, and when you, to your Scandal, enhance it all
to your self. In short, I would have you reject that
Reputation which you do not deserve. Let the com-
mon People keep their Commendations to themselves:
Confine your Thoughts more to the Study of your
self: And you will soon be sensible how short your
Abilities are.

Cicero tells us in his *Muræ Pisonum*, c. 17. after having treated
a long while upon this Word *Puteal*, concludes thus, *Sed de his
putet libasse sufficit: profundiorum hauriam alia volumus.*

Arca flagellat opes.

Martial.

Flagellare animum. Plin.

to enhance Corn.

From all which compared together, we may conclude, *Puteal*
means, If a Person be an extorting Usurer, he can never gain the
Affections of the People. *Puteal* may be taken metaphorically for a
Chest, and *flagelle* in the Sense of cording it.

SATYRA QUINTA.

P. Vatibus hic mos est, centum tibi poscere voces,
 Centum ora, et linguas optare in carmina centum;
 Fabula seu mæsto ponatur hianda Tragedo,
 Vulnere seu Parthi ducentis ab inguine ferrum.
C. Quorsum hæc? aut quantas robusti carminis offas;
 Ingeris, ut par sit centeno gutture niti?
 Grande locuturi, nebulas Heliconæ legunto;
 Si quibus aut Procnæ, aut si quibus olla Thyestæ
 Fervebit, sæpe insulso cœnanda Glyconi.
 Tu neque anhelanti, coquitur dum massa camino, 10

L. 2. *Centum ora, &c.*

καὶ εἰ μοι δῖκα μὲν γλῶσσαι δῖκα δὲ στόματ' εἶεν. Hom.

In Imitation of which *Hesiod* the Poet, in his second Book of the *Ionian* war, quoted by *Macrobius* sat. 6. c. 3.

----- Non mihi si lingua
 Centum atque ora sient totidem, vocesque liquata.
 Non mihi si centum lingua, sint oraque centum.

Virg.

L. 4. Parthi. The People of *Parthia*, a Country of *Asia Minor*, bounded at the West by *Media*, at the North by *Hyrcania*, at the East by *Appiana*, at the South by the Deserts of *Carmania*. They were the most obstinate Enemies the *Romans* had, having circumvented *Crassus*, they cut him off, with all his Army. They were likewise remarkable for shooting well with their Arrows, at the time when they were flying from their Enemies. Hence we may understand *ducentis ab inguine* pulling out the Arrows with which they were wounded behind.

L. 8. Procnæ. Daughter of *Pandion*, King of *Athens*, Wife of *Terens*, who under the pretence of visiting her Sister *Philomela* to bring her home, ravished her by the Way, cut out her Tongue, and imprisoned her. She wrought her whole Misfortune in a Piece of Embroidery, which she sent to her Sister; who in Revenge dress'd up her Son *Itys*, for her Husband *Terens*. After he had supped upon him, she brought in his Head; which when *Terens* beheld, he drew his Sword to kill her. As she fled, she was

SATYR

S A T Y R V.

The A R G U M E N T.

This inimitable Satyr consists of two Parts. In the first, Persius makes a most grateful Acknowledgment of the great Obligations he lies under to his Master Cornutus, for his Education. In the second, he treats of true Liberty, according to the Stoicks Opinion.

P It has ever been the Custom of Poets, in all great Undertakings, to wish for a *hundred Months*, and *Tongues*, whether they write a *Tragedy*, or an *Epick Poem*.

c. For what End, *Persius*, do you wish the same? Or what prodigious Kind of Expressions do you intend to make use of, that you pray for a *hundred Throats* to breathe them out? Let ranting Poets, who delight in *Bombast*, go to the Clouds of *Helicon*, and coin themselves new Words, when they have a mind to write either a *Tragedy* of *Progne*, or *Thyestes*, to be often acted by the insulfe *Glyco*. But, as for your part, you are far from that laborious, noisy, and turgid Nonsense, which is ingendred in murmuring, - - - - -

changed into a *Swallow*; he into a *green Plover*; and the Sister *Philomela*, who, on the *Orgies* of *Bacchus*, was forced out of Prison by *Progne*, and her Companions, being there present, was changed into a *Nightingale*; and the Boy *Irys* into a *Pheasant*.

Ovid. *Metamorph.* 6.

Thyestes. The Son of *Pelops* and *Hippodamia*, who bearing a great Hatred to his Brother *Atreus*, defiled his Bed. *Atreus* in Revenge had his Son dressed up for Dinner, at which horrid Sight, the Sun was said to turn back in its Course.

L. 9. *Glyco*. An insipid Writer of *Tragadies*, and a Favourite of *Nero*.

Folle premis ventos: nec clauso murmure rautus
 Nescio quid tecum grave cornicaris inepte:
 Nec stippo tumidis interdis rumpere buccas.
 Verba togæ sequeris, junctura callidus acri
 Ore teres modico, pallentes radere mores
 Doctus, et ingenuo culpam defigere ludo.
 Hinc trahe quæ dicas; mensasque relinque Mycenis
 Cum capite, et pedibus; plebeiaque prandia noris.
 P. Non equidem hoc studeo, bullatis ut mihi nugis
 Pagina turgescat, dare pondus idonea fumo.
 Secreti loquimur: tibi nunc hortante Cameena
 Excandenda damus præcordia; quantaque nostræ
 Pars tua sit Cornute animæ, tibi dulcis amice,
 Ostendisse juvat. Pulsa, dignoscere cantus,
 Quid solidum crepet, et pictæ tectoria linguæ.
 His ego centenas ansum deposcere voces,
 Ut, quantum mihi te sinuoso in pectore fixi,
 Voce traham pura; totumque hoc verba resignent,
 Quod latet arcana non enarrabile fibra.

L. 13. *Silippo*. A fictitious Word to express the Noise of a Man's Chops, by a Trick of the Finger.

L. 14. *Verba togæ*. Plain Words. The Toga was the Habit Worn in Peace; the *Paludamentum* in War.

L. 15. *Pallentes mores*. Wickedness; because a guilty Conscience appears in the Paleness of the Countenance.

---*Hic murus æthenicus esto*
Nec consilios sibi, nulla pallefcere culpa.

Hor.

Teres. Is to be understood from this Passage in Tully's third Book *de orat.* *Sed si habitum etiam orationis, & quasi colorem illi, quem requirit, est plena quadam & tamen teres & tenuis, & non sine nervis ac viribus.*

L. 16. *Defigere*. A Metaphor taken from Criticks, who mark what they find amiss.

L. 17. *Mensasque relinque Mycenis*. Leave those execrable Subjects of Tragedy to the Greek Poets, who write at

Mycena, a Town of Peloponnesus, built by *Perseus*, the Son of *Danaë*; famous for *Atreus*, Brother of *Thyestes*. Vide Senec. Trag. *Thyest.*

--- before

- - before it is discharged aloud. Your Language is soft and easy, and of true Connection. You are well skilled in shaming People out of their Vices, by your genteel Manner of Raillery. Stick to this, and leave Tragedy to others, so that you make the common Follies of Mankind the *Topick* of your Satyr.

P. I do assure you it is far from my Thoughts, to dignify Trifles by lofty Language. I rather chuse to impart the Secrets of my Mind to you, as a Friend. And, it is at the Instance of my Muse I open my Bosom, that you may see, my dear Friend *Cornutus*, how great a Share of my Soul is yours; and what a Delight it gives me to shew it. Knock at my Breast, and try me. You very well know what Sincerity is, nor are you to be deceived by painted Expressions. Hence it is, that I Wish for a hundred Voices, to enable me the better to explain that Love and Friendship for you, which is so deeply imprinted in my Soul, and which otherwise I should not be able to express. - - -

L. 21. *Bullata nugæ.* Great Trifles.

L. 21. *Camæna. quæ Camæna.* Vid. Macrobi.

L. 22. *Quantaque nostra, &c.* Among the Ancients they had the highest, and most generous Notions of Friendship, inasmuch, that they supposed two Friends to have but one Soul, divided in two Bodies. Hence *Ovid*, speaking of *Pygmalion* and *Galatea*, says,

Qui duo corporibus, mentibus unus erant.

And *Horace*, speaking of *Virgil*,

Et servet anima dimidium mea.

How high likewise does *Cicero* carry it, in his first Book of Laws, in these Words. *Ubi illa sancta amicitia, si non ipse amicus per se amatur toto pectore, ut dicitur.* And again in his Treatise of Friendship. *Ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteposatis. Nihil est enim tam naturæ aptum, tam condensens ad res vel secundas, vel adversas.* After this, he lays down the true Foundation of it, without which, it is impossible for an honourable Friendship to be contracted. *Virtus amicitiam et ligat et continet; nec sine virtute amicitia esse ulla pacto potest.*

Cornutus. A famous Professor of the Stoick Philosophy, *Perseus's* Master, mentioned by *Eusebius*. He was banished from Rome by *Nero*, because he found fault with his Writings.

Cum primum pavidò custos mihi purpura cessit, 30
 Bullaque suecinctis laribus donata pependit:
 Cum blandi comites, totaque impune Suburra
 Permissit sparsisse oculos jam candidus umbo:
 Cumque iter ambiguum est, et vitæ nescius error 35
 Diducit trepidas ramosa in compita mentes,
 Me tibi supposui: teneros tu suscipis annos
 Socratico, Cornute, sinu: Tunc fallere solers
 Apposita intortos ostendit regula mores,
 E: premitur ratione animus, vinctique laborat,
 Artificemque tuo ducit sub pollice vultum; 40
 Tecum etenim longos memini consumere soles,
 Et tecum primas epulis decerpere noctes.
 Unum opus, et requiem pariter disponimus ambo,
 Atque verecunda laxamus seria mensa.
 Non equidem hoc dubites, amborum fœdere certo 45
 Consentire dies, et ab uno sydere duci:

L. 30. *Purpura*. By this is mean'd, that Garment proper to the young Nobility, which they wore to the seventeenth Year of their Age. It was a Gown bordered around with Purple, whence the *Greek* Writers call it *πεπτιγόουρον*. This Garment was first appointed by *Tarquinius Priscus*, as an Honour to his Son, who at the Age of fourteen, in the War with the *Sabins*, flew an Enemy with his own Hands. After this it became common to *Priests*, *Senators*, *Magistrates*, and the Sons of the Nobility. Ego vobis allego etiam illud sacrum pratextarum, quo sacerdos velantur, quo magistratus: quo infirmitatem pueritia sacram facimus ac venerabilem. *Fab. Declam.* 340.

L. 31. *Bulla*. A Medal made in the form of a Heart, which the young Roman Nobility wore about their Necks. *Bulla* (inquit *Ascentus*) suspendi in collo ingenuis solet aurea, libertatis scortia, quasi communis pectus puerile.

Romani pueros pratexta donabant et bulla. Hac aurea erat, insignis nobilitatis, figuram cordis habens, ut signarent eam aetatem alterius consilio regendam. *Alex. ab. Alex. lib. 2. c. 19.*

At the seventeenth Year of their Age, the young Men hung them up as an Offering to the *Lares*.

L. 33. *Umbo*. By some is understood to be a white Shield, void of any Figures in it, to remind the young Men to whom they were given, of performing some glorious Actions, worthy of being inserted therein. Others imagine it to be a part of the *Toga virilis*, wrought up in the form of a Shield.

--- When

----- When
I arrived to seventeen Years of Age, and was allowed
by my flattering Attendants to ramble through the
vicious Parts of the Town, as I pleased; and was in
doubt, what Course of Life to pursue, I then put my
self under your Tuition. You received me into your
Friendship, and formed my Mind according to the
wise Precepts of *Socrates*, which you did with so much
Art, that my Instruction cost me very little Pains. My
Mind was reformed by Reason, and grew earnest to
be improved, till at length it was cultivated by your
skilful Hand, and brought to its full Perfection. I
remember it was with Pleasure I passed whole Days in
your Conversation, till we refreshed our selves at Night
with a frugal Repast. We divided our Time happily
between our Study, and our Rest; and nothing but
the Relaxation of a modest Entertainment came be-
tween.

Surely you cannot doubt, but that both our Birth-
days have been blest with the same friendly Planet,

L. 34. *Vita nescius error.* The Doubts concerning what kind
of Life is best to chuse, are very well described by *Aufonius*.

*Quod vita scilicet iter, si plena tumultu
Sunt fora; si curis domus anxio; si peregrinos,
Cura domus sequitur; mercantem si nuda semper
Damna manent: cessare deat si turpis agestas:
Si venat labor agricolam, mare naufragus horret
Infamat, pamaque graves in culcitra vitæ.
Sanguinem si Martis opus: si turpia lucra
Furore, & velox inopes usura trucidat?
Omne adum cura, &c.*

L. 37. *Socratico finis.* In the Greek Philosophy. For *Socrates*
taught *Antisthenes*, he taught *Diogenes*, he again *Crates* the *Theban*,
who instructed *Zeno*, the first Founder of that Sect.

L. 40. *Sub pollice vultum.* A Metaphor taken from Artists who
made Statues in Wax.

*Incessum motumque docet, sandique pudorem,
Qualiter artificis distura pollice cera
Accipiunt formas, ignemque manumque sequuntur:
Talis erat diæ natum musantiæ imago,* Stat. Theb.

Nostra

Nostra vel æquali suspendit tempora libra
 Parca tenax veri, seu nata fidelibus hora,
 Dividit in Geminos concordia fata duorum;
 Saturnumque gravem nostro Jove frangimus una. 50
 Nescio quod, certe est quod me tibi temperat, astrum.
 Mille hominum species, et rerum discolor usus;
 Velle suum cuique est, nec voto vivitur uno.
 Mercibus hic Italis mutat sub Sole recenti
 Rugosum piper, et pallentis grana camini: 55
 Hic satur, irriguo mavult turgescere somno:
 Hic campo indulget: hunc alea decoquit: ille
 In Venerem est putris: sed cum lapidosa chiragra
 Fregerit articulos veteris ramalia fagi,
 Tum crassos transisse dies, lucemque palustrem, 60
 Et sibi jam feri vitam ingemuere relictam.
 At te nocturnis juvat impallescere chartis;
 Cultor enim juvenum purgatas inseris aures
 Fruge Cleanthea. Petite hinc juvenesque senesque
 Finem animo certum, miserisque viatica canis. 65

L. 47. *Libra.*

*Quosque dabunt chela, & quos dat Aquarius ortus,
 Unum pectus habent, fidesque immobile vinculum.*

Manil.

In his fifth Book likewise we read

Felix aquato gentis sub pondere libra.

L. 49. *Geminis.* Those who were born under the Sign *Gemini* were likewise thought happy. See *Manilius's* second Book treating of *Gemini*.

Magnus erit geminis amor & concordia duplex.

To give some little Notion of the Ancients concerning *Horoscopes*. The *Ascendant* was understood by them, to be that Part of Heaven which arises in the East the Moment of the Child's Birth. This, containing 30 Degrees, was called the *first House*. In this Point the *Astrologers* observed the Position of the celestial *Constellations*, the *Planets*, and the fixed Stars, placing the Planets and the Signs of the *Zodiac* in a Figure, which they divided into 12 Houses, representing the whole Circumference of Heaven. The first was *angulus Orientalis* (by some called the *Horoscope*) shewing the Form and Complexion of the Child then born; and likewise the rest had their several Significations, too tedious to be inserted here, because of no use in the least. The Heathen *Astrologers*, in casting Nativities, held, that every
 whether

whether we were born under *Libra*, or *Gemini*, or that the Influence of *Jupiter* did soften the malignant Aspect of *Saturn*. But most certain it is, that some Constellation or other has united our Souls.

Mens Inclinations, and Pursuits, are as various as their Complexions and Constitutions. Every particular Man takes his own Course. One, moved by Avarice, trafficks with the *Indies* for *Spices*: Another sleeps away his Life: This follows his Exercises: That Man his *Gaming*: Another ruins his Constitution with infamous *Women*; but when the *Gout*, which is the Consequence of this Intemperance, stops the Circulation in his Joints, that he looks like a withered old *Beech*, then he laments that he passed his Youth in the dark Practices of Vice, and grieves too late for what is impossible to be recalled.

But it is not so with you, whose chief Delight is in nocturnal Lucubrations; for you are an Instructor of Youth, and refine their Understandings with the Philosophy of *Cleanthes*. And thus you exhort them to study.

Learn hence, both young and old, some certain Principles to fix upon. Lay up some Comforts against the Miseries of old Age. - - - - -

Man's *Genius* was the Companion of his *Horoscope*, and that the *Horoscope* was tempered by it, hence proceeded that Union of Minds and Friendship, which was observed among some. This appears from *Plutarch* in his Life of *Anthony*, concerning the *Genius* of *Anthony* and *C. Octavius*. Those who have the Curiosity of being farther informed in these astrological Traditions, let them consult *Ptolemy*, *Alcabitus*, *Alto Hall*, *Guido Bonas*, &c.

L. 64. *Fuge Cleanthes*. With *Stoick Philosophy*. *Cleanthes* was a *Stoick Philosopher*, first the Disciple of *Cratylus*, Successor of *Zeno Citiensis*. When he went to *Athens*, he became Disciple to *Zeno*, and was so extremely laborious, that he got the Name of another *Hercules*. Being exceedingly poor, he drew Water by Night, to maintain himself by Day at his Studies, whence he got the Name of *Phreanthes*. Having not Money to buy Paper, he writ down his Instructions on the Bones of Beasts.

L. 65. *Miserisque diatrica canto*.

Studia juvenissem alunt, senectutem oblesant.

Cic.

Si te ad studia revocaveris, omne vita fastidium effugeris: nec novum fieri optabile tuius luctu, nec tibi grave erit, nec aliis superbum.

Cras

Cras hoc fiet. Idem cras fiet: quid? Quasi magnum;
 Nempe diem, donas? sed cum lux altera venit,
 Jam cras hesternum consumpsimus. Ecce aliud cras
 Egerit hos annos, et semper paulum erit ultra;
 Nam, quamvis prope te, quamvis temone sub uno, 70
 Vertentem sese frustra sectabere canthum,
 Cum rota posterior curras, et in axe secundo.

Libertate opus est. Non hac, qua quisque Velina
 Publius emeruit, scabiosum tesserula far
 Possidet. Heu steriles veri, quibus una Quiritem 75
 Vertigo facit, hic Dama est non treffis agaso,
 Vappa, et lippus, et in tenui farragine mendax.
 Verterit hunc dominus, momento turbinis exit
 Marcus Dama. Papæ! Marco spondente, recusas
 Credere tu nummos? Marco sub iudice palles? 80
 Marcus dixit: ita est. Assigna Marce tabellas.
 Hæc mera libertas, hæc nobis pilea donant.
 An quisquam est alius liber, nisi ducere vitam
 Cui licet, ut voluit? licet, ut volo, vivere: non sum
 Liberior Bruto? - - -

*us: multos in amicitiam attrahet; assuetique ad te optimus quisque.
 Nunquam, quamvis obscura, virtus later, sed mittit sui signa.
 Senec. de tranquill.*

L. 73. *Libertate opus est, &c.* Immediately, when any Person
 was made free at Rome, he was enrolled in one of their Tribes,
 and allowed the common Benefits of a true Citizen. Here I hope
 it will not be amiss to set down some few Quotations from Ro-
 man Authors to explain it. *Qui neque sensu, neque vindicta, ne-
 que testamento liber factus sit non esse liberum.* Cic.

*Ἰδοὺ τοῖς οὐκ ἴστας ὅταν ἐλευθέρωθῶσιν ξύριθαι τὰς κη-
 φαλάς, ἔ πίλια φορεῖν.* Plut. in Flam.

Diodorus Siculus, speaking of Prusias, describes him thus:

*Ἐξευρημένον ἡλὴ κεφαλῇ, ἔ πίλεον ἔχοντα λευκόν, ἔ πο-
 ρύνια τηβένναν, ἔ καλίους.* Calvo capite, & cum pileo candi-
 do, toga & calceis.

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L. 74.
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L. 81.
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- - - We will do it to Morrow. - - -

To Morrow you will make the same Excuse. But is one Day so great a Matter? Yes surely; for you called Yesterday to Morrow, and yet nothing was done then. To Morrow, and to Morrow will be still the Excuse, till your Life can have no more to ask; thus will you be like the hindmost Wheel of a Chariot, still following, but never overtaking.

Study Philosophy, and this will bring you to that Liberty which consists in the Freedom of the Mind, not in the Distinction of a Badge, which determines you to this or t'other Tribe. Alas, how barren ye are of the Truth, who imagine, that one Turn of the Praetor can make you free! This will do as well for the meanest Scoundrel.----- For Instance, that ordinary Groom Dama, one of the most lying, pitiful Sharpers in Rome, in the very Instant he is whirled round, he is made no less than Marcus Dama, and entitled to the following Compliments from the World. For shame, if you refuse to take Marcus Security for your Money? Or will you be afraid to stand your Trial before a Judge so incorrupt as he is? Marcus has said it; it is enough. Marcus, sign your Name to this. Now let me make the following Speech for Marcus. This is true Liberty----- This I have got by the Praetor's Cap.

Is any other Person free, but he who lives as he pleases?

I live as I please;

Therefore I am freer than Brutus,

L. 74. *Tesserulas*. The *Tessera* was a kind of Ticket, made of square Brass, which intitled the Owner to share of the Corn distributed among the common People, through the Bounty of the Prince. *Ac ne plebis frumentationum causa frequenter a negotiis dedecaretur, in annum quaternorum mensium tesseras dare destinavit.*

Sueton. vit. August. c. 45.

L. 81. *Adsigna Marco tabellas*. Witness the Will or Bond before another, as a Privilege of Honour. *Inter extraneos quoque et alienos est aliquod privilegium atatis. Honores prius potestatem, ad signandum advocatus prius rogaret.* Fab, declam.

• • • MCR.

----- Mendose colligis, inquit
 Stoicus hic, aurem mordaci lotus aceto.
 Hoc (reliquum accipio) licet, ut volo, vivere, tolle.
 Vindicta postquam meus à Prætoris recessi,
 Cur mihi non liceat, iussit quodcunque voluntas,
 Excepto si quid Masuri rubrica vetavit?
 Disce: sed ira cadat naso, rugosaque fanna,
 Dum veteres avias tibi de pulmone revello.
 Non Prætoris erat stultis dare tenuia rerum
 Officia, atque usum rapidæ permiscere vitæ.
 Sambucam citius caloni aptaveris alto.
 Scat contra ratio, et secretam garrit in aurem
 Ne liceat facere id, quod quis vitiabit agendo.
 Publica lex hominum, naturaque continet hoc fas,
 Ut teneat vetitos inscitia debilis actus.
 Diluis helleborum, certo comescere puncto
 Nescius examen? vetat hoc natura medendi.
 Navem si poscat sibi peronatus arator
 Luciferi rudis, exclamet Melicerta perisse
 Frontem de rebus. Tibi recto vivere talo
 Ars dedit? et veri speciem dignoscere calles,
 Ne qua subæratò mendosum tinniat auro:
 Quæque sequenda forent, et quæ vitanda vicissim,
 Illa prius creta, mox hæc carbone notasti?

L. 92. *Masurius Sabinus*. A most learned Lawyer in the Reign of *Tiberius*.

L. 93. *Non Prætoris erat, &c.* Here he insinuates that it is not in the Prætor's Power to give that noble and generous Freedom of the Mind, which is gained by the Study of Philosophy. *Philosophia serenas oportet, ut tibi contingat vera libertas. Non differatur in diem, qui se illi subiecit et tradidit, statim circumagatur. Hoc enim ipsum philosophia serbere libertas est.* Sen. ep. 8.

L. 94. *Argue usum rapida permiscere vitæ.* It is a fine part of Philosophy, to consider our selves carried down the great Stream of Time, that we stop not one Moment in our Course, but hasten on to the vast and boundless Ocean of Eternity. This is most beautifully described by *Juvenal*, in his ninth Satyr,

----- *Festinat decurrere velox
 Flosculus, angusta, miseraque brevissima via*

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L. 103.
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----- But hold, says the true disciplin'd *Strick*, you reason falsely. I allow your *Major*, but I deny your *Minor*.

Well, but since I am become my own Master, by virtue of the *Prator's* Rod, why may I not do what I please, provided I do not act against the Laws?

Listen then with Attention, and be not offended at what I shall say, nor jibe me for my Instruction, till such time as I remove the Prejudices, which you have received from the Chat of old Women. I tell you again, that it is not the *Prator's* Province to teach the true Freedom of the Mind, and to instruct us in the refined Methods of acting an honourable Part in Life.

You may as well think, that a tall ignorant Clown is fitted for a Musician. Even Reason itself opposes you, it whispers you in the Ear, That no Person ought to attempt any thing which is to be the worse for his undertaking it. The Laws of Man, and Nature forbid Ignorance to meddle with what is beyond its Power. You presume to make a Compound of *Hellebore*, when you know not how many Grains you should put in. The very Nature of *Medicine* denies you should.

If a Country Bumkin, entirely ignorant of *Astronomy*, should undertake to sail, would not *Melicerta* exclaim, that Modesty was fled from off the World.

Has *Philosophy* instructed you as yet to live uprightly? And can you discern Truth from the Appearance of it? Or do you understand what to pursue, and what to avoid? Have you set any Marks to distinguish Virtue from Vice? - - -

*Partis, dum bibimus, dum ferta, ugentia, puellas
Pescamus, obrepit, non intellecta senectus.*

L. 103. *Melicerta*. Son of *Ino* and *Arhamas*, King of *Thebes*. He killed *Learchus*, Son of *Ino* by a former Husband, because she proved a cruel Stepmother to his Children. This made her fly with her Son *Melicerta*, and throw herself with him from a Rock into the Sea. Hence, through Compassion, the Gods changed her into a Sea Goddess, called *Leucisbea* or *Marusa*, and he was changed into a Sea God, called *Palaemon*, by the *Latins*, *Perunus*.

Es modicus vōti, presso lare, dulcis amicis?
 Jam nunc adstringas, jam nunc granaria laxes, 110
 Inque luto fixum possis transcendere nummum?
 Nec gluto sorbere salivam Mercurialem?
 Hæc mea sunt, teneo, cum vere dixeris: esto
 Liberque, ac sapiens, Prætoribus ac Jove dextro.
 Sin tu, cum fueris nostræ paulo ante farinæ, 115
 Pelliculam veterem retines, et fronte politus
 Astutam vapido servas sub pectore vulpem:
 Quæ dederam supra, repeto, funemque reduco.
 Nil tibi concessit ratio: digitum exere, peccas.
 D. Et quid tam parvum est? P. Sed nullo thure litabis,
 Hæreat in stultis brevis ut semuncia recti. 121
 Hæc miscere nefas, nec, cum sis, cætera fossor,
 Treis tantum ad numeros Satyri moveare Bathylli.
 Liber ego. Unde datum hoc sumis, tot subdite rebus?
 An dominum ignoras, nisi quem vindicta relaxat? 125

L. 112. *Nec gluto sorbere, &c.* Here he means a voracious Thirst of Gain.

*Percussit et frangit vas; vinum defluit; ansæ
 Stricta sunt: glus, glus murmurat unda sonans.*

L. 117. *Astutam vapido, &c.* Wine gone to Decay was called *vinum vapidum*, hence it was metaphorically translated to a vitious Man. *Vitium musto quibusdam in locis, iterum sponte ferbere, quæ calamitate deperis sapor, vappaque nomen probrosum etiam, minimum cum degeneravit animus.* Plin. lib. 14. c. 20.

L. 118. *Funemque reduco.* A proverbial Saying, taken from an Exercise practised by young Boys among the Ancients, which was contrived to strengthen their Arms. They had a Rope thro' a Hole in a Post, about four or five Foot from the Ground, with a Loop at each End for young Lads to hold by, this they pulled backwards and forwards, till such time as one of them was drawn to the Post; and so the Play ended, for another to succeed.

L. 119. *Digitum exere.* The Stoicks will not allow of the least Fault.

Ἡ φιλοσοφία φησὶν, ὅτι εἰδὲ τὸ δακτύλον ἐκείνεν εἰκὼν προσήκει. Epiæt.

123. *Treis tantum ad numeros, &c.* It is impossible for a clumsy Country Labourer to dance three Turns with the same engaging Air of *Bathyllus*, *mollis saltans Bathyllus.* Juv.

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----- Are you moderate in your Desires, not profuse in your Way of living, and agreeable to your Friends? Do you know when to spare, and when to spend? And can you give a Check to your Avarice, in spite of all Temptations which are laid in your Way? When you can sincerely affirm, that you are Master of your self in all these Respects, then say that you are truly free, and wise, by the propitious Consent of *Jupiter* and the *Prætor*.

But you, who were lately one of the common Strain, if you still retain your former ill Habits, under the hypocritical Appearance of Virtue, I retract what I granted you just now; for you are still a Slave to your Vices. *Philosophy* allows no Indulgence, even to the least Faults. Do but wag your Finger, undertake any thing of the least Moment, where it is against Reason, and you transgress. D. And what is of so little Consequence as the wagging of a Finger? P. Be that as it will, all the Sacrifice you can offer, will never bring it to pass, That one Drachm of Virtue can be found in Fools. To mix Reason and Folly is against their Nature: Nor can you ever bring it about, if you be in every other Respect as clumsy as a Ditcher, that you shall dance with the least Degree of *Bathyllus's* Air.

You say, *you are free*. How can that be, when you are subject to so many Passions? Do you acknowledge no Master, but from whom you are discharged by the *Prætor*.

Bathyllus was a famous Pantomime, a Favourite with *Mecænas*.

L. 125. *Vindex*. The *Prætor's* Rod, with which he struck the manumitted Slave. It was so called in Memory of *Vindex*, who discovered the Sons of *Brutus* conspiring the Restoration of *Tarquin*. Here he takes occasion to illustrate, in a most beautiful Manner, the different Slaveryes of the Soul and Body, which *Philo Judæus* has very well expressed in a few Words.

Δακτύλιος ἢ ῥάβδος ψυχῆς, ἢ δὴ σωματῶν λέγεται.
Διοσκότος ὃ ἢ ῥάβδος σωματῶν ἀνθρώποις, ψυχῶν
δὲ κακία, ὃ πᾶσι.

I puer;

I puer, et strigiles Crispini ad balnea defer.
 Si increpuit, cessas nugator? servitium acre
 Te nihil impellit: nec quicquam extrinsecus intrat,
 Quod nervos agitet. Sed si intus, et in jecore ægro
 Nascuntur domini, qui tu impunitior exis, 130
 Atque hic, quem ad strigiles scutica, et metus egit herilis?
 Mane piger stertis: Surge, inquit Avaritia; Eja.
 Surge. Negas. Instat, Surge, inquit. Non queo. Surge.
 Et quid agam? Rogitas: en, saperdam advehe Ponto,
 Castoreum, stupas, ebenum, thus, lubrica Coa. 135
 Tolle recens primus piper è sitiente camelo.
 Verte aliquid, jura. Sed Jupiter audier. Ehen!
 Baro, regustatum digito terebrare salinum
 Contentus perages, si vivere cum Jove tendis.
 Jam pueris pellem succinctus, et ænophorum aptas: 140
 Ocyus ad navem, nil obstat, quin trabe vasta
 Ægeum rapias, nisi solers luxuria ante
 Seductum moneat. Quo deinde insane, ruis? Quo?
 Quid tibi vis? calido sub pectore mascula bilis
 Intumuit, quam non extinxerit urna cicutæ. 145
 Tun' mare transilias? tibi torta cannabe fulto,
 Cœna sit in transtro? Vejetanumque rubellum
 Exhalet vapida læsum pice sessilis obba?
 Quid petis, ut nummi, quos hic quincunce modesto
 Nutrieras, pergant avidos sudare deunces? 150
 Indulge Genio, carpamus dulcia. Nostrium est
 Quod vivis. Cinis, et manes, et fabula fies.
 Vive memor lethi, fugit hora. Hoc, quod loquor, inde est.

L. 129. ---sed si intus, &c. But if you be a Slave to your Passions, you are in as wretched a Condition as if you were a Slave to the severest Master. *Liber est qui servitutem effugit sui. Hac est assidua servitus, et ineluctabilis, ac per diem et noctem aequaliter premens, sine intervallo, sine commensu.* Sen. nat. quest. lib. 3.

L. 138. Baro. or Vero. A Name given by the ancient Gauls, to ordinary Fellows who followed the Camp, as Drudges to common Soldiers.

L. 145. Urna cicuta. Hemlock is an Herb of a cooling Nature. The Priestesses of Ceres used to be anointed with it, to make them chaste.

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Go Boy, says your Master, and carry the rubbing Brush to the Bath of Crispinus. If he should grow pievish and say, *Do you loiter, you lazy Scoundrel?* I suppose this severe Bondage does not in the least move you; nor can any thing external reach you. But if you have your Masters within your corrupt Mind, how are you freer than this Slave, who is frightened to his Business by his Master's Frown, and Lash.

In the Morning you lye dissolved in Sloth. *Rise up, says Avarice; arise, I say.* You refuse her. But still she repeats *arise, I cannot.* Again she presses. What shall I do? Do you ask? *Go bring some of the Saperda Fish from Pontus, Castoreum, Flax, Ebony, Frankincense, and Coan Wines. Get beforehand with the rest, by unloading the thirsty Camel of his Pepper. Traffick and perjure your self. But Jupiter alafs will hear me! You great Fool, you must be as poor as a Church Mouse, if you have any Regard for God or Religion.*

Now you prepare, and order your Sailors to their Sea-jerkins, and Wine-hampers, you hasten to your Ship, with all the Speed you can. Nothing to stop your Passage through the *Aegean Sea*; only that *Luxury* calls you aside, to whisper you thus-----
You Madman, whither do you run so rashly? What do you mean? You are so far over-run with the Heat of your Frenzy, that it would take more than a Pitcher of the Juice of Hemlock to quench it. Will you expose your self to the Dangers of the Sea? Can you bear the Hardship of sitting lashed to a Plank, while you eat your Meat? Can you take up with the most ordinary dead Wine, which is corrupted with the Pitch that stopped the Vessel? What do you mean by this? Is it to raise your Money from five to seven per Cent. Indulge your self a God's Name. Let us taste the Sweets of Life. To me you owe all Pleasure and Happiness. Consider too that Life will soon have an End. Live then with this Consideration, that Death is close upon you, and that Time hastens its Approach: And that is the Reason I give you this Advice.

En quid agis? duplici in diversum scinderis hamo:
Hunc cinea, an hunc sequeris? fubeas alternus oportet
Ancipiti obsequio dominos: alternus oberres. 156

Nec tu, cum obstitieris semel, instantique negaris
Parere imperio, Rupī jam vincula, dicas;
Nam luctata canis nodum abripit: attamen illi
Cum fugit, à collo trahitur pars longa catenæ. 160

Dave, cito, hoc credas jubeo, finire dolores
Præteritos meditor, (crudum Chærestriatus unguem
Abrodens ait hæc) An ficcis dedecus obstem
Cognatis? an rem patriam rumore sinistro

Limen ad obscœnum frangam, dum Chrysidis udas 165
Ebrins ante fores extincta cum face canto?

Euge puer, sapias. Diis depellentibus agnæ
Percute. Sed censens plorabit, Dave, relicta?

Nugaris: solea, puer objurgabere rubra.
Nec trepidare velis, atque arctos rodere casses. 170

Nunc ferns et violens: at si vocet, haud mora, dicas,
Quidnam igitur faciam? ne nunc, cum accersor, et ultro
Supplicet, accedam? Si tortus et integer illinc
Exieris, nunc nunc, hic hic, quem quærimus, hic est;
Non in festuca, licitor quam jactat ineptus. 175

Jus habet ille sui, palpo quem ducit hiantem
Cretata ambitio? vigila, et ciceringere large,

L. 164. *Duplici in diversum scinderis hamo.* A Metaphor taken from Fishing. *Avarice* baits her Hook with Money, *Luxury* with Delicacy and Pleasure. You know not which to follow.

L. 160. *Trahitur pars longa catena.* Here he alludes to Dogs who break loose, yet drag a great part of their Chain along with them. *Quid ergo interest? quod alii alligati sunt, alii absque, alii discepti quoque.* Hic qui ad superiora progressus est, et se altius exultat, laxam catenam trahit, nondum liber, jam tamen pro libero. Sen. de beata vita.

Petrarch has most beautifully expressed the same Image with regard to himself, when he was in Love.

*Et come vtro prigionero affitto
De la catene mie gran parte porto
El cuor, ne gli occhi, et ne la fronte ho scritto.*

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L. 161
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L. 165
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At la
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Ungis

L. 177
Poets of
Presents

Well now, what will you do? You seem to be at a loss which of the two to follow. You must alternately obey both these Masters, and each time be in the Wrong. Nor can you say, for once resisting their Commands, You have now broke loose; for the Dog that breaks his Chain, altho' he flies away, yet still drags along a part of it after him.

Says *Charesstratus* in the Comedy, biting his Nails, *Davus*, believe me, I shall soon put an End to my past Afflictions; for shall I be a Disgrace to my sober Relations? Shall I thus spend my Estate, to the Loss of my Reputation, in drunken Serenades at Night, before the Door of an Harlot? Very well, Sir; proceed in your wise Resolutions, and offer a Lamb to the Gods who have recovered you. But do you think, *Davus*, that she will weep, if I forsake her? This is all trifling, Sir. This will bring you under the Discipline of her red Slipper, nor will you so much as dare to tremble, or gnaw the Net, in which you are entangled. Now you seem to be violently bent upon leaving her; but, if she should use only one soothing Invitation, immediately you would say, What shall I do? What, shall I not now return, not even when I am invited back, and when she her self makes it her Request? If you do entirely withdraw, Now, even at this Instant; here, here, I say, is the very Man we want; the Man of true Freedom; not he whom the trifling *Licitor* makes free, by a Stroke of his Wand.

Is that Man free, who is violently led by his Ambition? Make use of all your Vigilance, and profuse-

L. 161. *Dave*, &c. This is a Dialogue between *Davus* the Servant, and his Master *Charesstratus*, which *Perfius* takes from the Eunuch of *Menander*.

L. 165. *Dum Chrysidis udas*, &c. It was a Custom for Lovers, when shut out by their Mistresses, to anoint the Door-Posts with Oyl. We find it in the fourth Book of *Lucretius*.

*At lacrumans exclusus amator, limina saepe
Floribus, et fectis operit, postesque superbos,
Ungit amaracino, et foribus miser oscula figit.*

L. 177. *Cicer ingere*. Those who were Candidates for any Posts of Honour among the *Romans*, made the common People Presents of Peas and Beans for their Votes.

Rixanti populo, nostra ut Floralia possint
 Aprici meminisse senes. Quid pulchrius? At cum
 Herodis venerè dies, unctaque fenestra 180
 Dispositæ pinguem nebulam vomere lucernæ
 Portantes violas, rubrumque amplexa catinum
 Cauda natat thynni, tumet alba fidelia vino,
 Labra moves tacitus, recutitaque sabbata palles.
 Tunc nigri Lemures, ovoque pericula rupto, 185
 Tunc grandes Galli, et cum sistro lusca sacerdos,
 Incussere Deos instantes corpora, si non
 Prædictum ter mane caput gustaveris allî.
 Dixeris hæc inter varicosos Centuriones,
 Continuo crassum ridet Vulsenius ingens, 190
 Et centum Græcos curto centusse licetur.

L. 180. *Herodis venerè dies, &c.* Here *Persius* shews how miserable those People were, who laboured under the Dominion of Superstition; and here he takes occasion to lash at the *Jewish*, *Assatick*, and *Egyptian* Rites, which were introduced by the Inhabitants of those Countries to *Rome*.

The *Herod* here mentioned, is *Herod the Great*, whose Birth-Day was observed with great Solemnity by a Sect of the *Jews*, mentioned by *Epiphanius*, and called *Herodians*.

L. 185. *Tunc nigri Lemures, &c.* *Plutarch*, speaking of Superstition, and the Terrors it produces in the Imagination, agrees very neatly with *Persius*.

Οἱ δὲλοι τ' ἀσπορίων ἐπιλανθάνοντες καὶ βέβηλοις -----
 Τῶλο' αὖ δίδωσιν εἰπεῖν ἢ δεῖσι δαίμονια. μόνη γὰρ αὖ πίνει
 πρὸς ὕπνον ἔδῃ τῇ ψυχῇ, τολῇ γὰρ, δίδωσιν ἀναπνεῦσαι,
 ἢ ἀναδαρρῆσαι.

ly scatter your Largeſſes among the People, that old Fellows, chatting upon a ſunny Bank, may remember your Generoſity upon the Feſtivals of *Flora*. What can be finer than this? But when the Birth-day of *Herod* comes, and your *Lamps*, crowned with Violets, are diſpoſed in your clouded Windows; and your *Thunnie*, which fills your Diſh, is ſwimming in its Sauce; and your white Jug is full of Wine! Then, in Imitation of the *circumciſed Jews*, you ſilently move your Lips, and you dread the *Sabbaths* of the *Circumciſed*. Add to this, the ſeveral other Plagues of your Superſtition, Your Notions of *Hogoblins*, the Dangers portended you from a burſted Egg. Then, the fat Priests of *Cybele*, and the blinded Prieſteſſes of *Iſis*, threaten you with thoſe Gods, who may affect your Body with a Dropſy, unleſs you bite a Head of Garlick thrice in a Morning. Do but preach this Doctrine concerning true Liberty, among the brawny *Centurions*, immediately ſwaggering *Vulſenius* lets up a Hoſe-laugh, and tells you, that a hundred *Greek Philoſophers* are not in Value a hundred Farthings.

L. 186. *Cam ſiſtro luſca ſacerdos*. This is taken from a Notion they had of *Ceres*, That if ſhe were offended at her Prieſteſſes, ſhe immediately ſtruck her blind with a *Siſtrum*.

Vidi ego lincera numen violante fatentem
Iſidis, Iſiacos ante ſedere ſecos.

Alter ob huius ſimilem privatus lumine culpam,
Clamabat media ſe meruiſſe ſita.

Ovid. lib. Pont.

SATYRA SEXTA

A D

CÆSIUM BASSUM.

A Dmovit jam bruma foco te, Basse, Sabino?
 Jam-ne lyræ et tetrico vivunt tibi pectine chordæ?
 Mire opifex numeris veterum primordia rerum,
 Arque marem strepitum fidis intendisse Latinæ;
 Mox juvenes agitare jocos, et pollice honesto
 Egregios lufisse senes? Mihi nunc Ligus ora
 Intepet, hybernatque meum mare, qua latus ingens
 Dant scopuli, et multa littus se valle receptat.

Line 1. *Bassus*. A Lyrick Poet, who lived partly in the Time of *Claudian*, and partly during the Reign of *Vespasian*. He and his whole *Falla* were destroyed by an Eruption of *Vesuvius*.

Bruma. The shortest Day in Winter, according to *Ovid*. Fast. 1.

Bruma novi prima est, veterisque novissima solis.

Sabini. A People who lay between the *Umbri* and the *Latini*, *Sabini* (ut quidam existimare) a religione et deorum cultu *Sivini* appellati. *Plin.* nat. hist. lib. 3. c. 12.

L. 2. *Tetricus*. A rough Mountain of the *Sabini*. Hence it may be metaphorically used for the Roughness of the *Plectrum*, in rouzing the Strings of the Lyre. Some Editors of *Persius* have it thus: ---et trita vident tibi pectine chorda.

Liby, in his Character of *Numa Pompilius*, gives us the full Force of the Word *Tetricus*. *Suapte igitur ingenio temperatum animum virtutibus fuisse opinor magis: instructumque non tam peregrinis artibus, quam disciplina tetrica, ac tristi veterum Sabinorum; quo genere nullum unquam corruptum fuit.*

L. 4. *Mare strepitum*. A manly and majestic Sound, becoming the Subject.

*Musa dedit fidibus divos, puerosque deorum,
 Et pugilem victorem, et equum certamine primum,
 Et juvenum curas, et libera vina referre.*

Hor.

SATYR

S A T Y R VI.

The ARGUMENT.

This Satyr is written to his Friend Bassus, in a familiar epistolary Style. It is in Commendation of Retirement, and Content; against Ambition, Avarice and Prodigality; and at the same time shews the true Use of Riches, condemning those who are too parsimonious or sordid rather, to enrich their Heirs.

To CÆSIUS BASSUS, a Lyrick Poet.

HAS the Winter, my Friend *Bassus*, removed you from the Town to your comfortable *Sabine* Retreat? Do you still command the *Roman* Lyre, and do the Strings return their usual sprightly Sound? Wonderful Artist! who have improved their Strains to such a degree, as to express the first Origine of the World, in Sounds becoming the Subject. Now again you condescend to sing the Joys and Recreations of Youth; or in a graver Style describe the Atchievements of venerable Age. As for me, I have retired to the temperate *Ligurian* Coast, within Prospect of the rolling Sea, where a Promontory of Rocks forms a most delightful Harbour.

L. 6. *Ligus ora. Liguria.* A Country of *Italy*, divided by the River *Maera* from *Hebrunia*, by the River *Varus* from *Gallia Narbonensis*. According to *Pliny* it extended in length 211 Miles.

L. 7. *Intepet, hyernatque meum mare.* How the Warmth of this Coast may be reconciled with a Sea at the same time tempestuous, is plain, from a natural Cause given by *Cicero*, in his second Book *de natura deorum*. *Maria agitata ventis ita sepefucunt ut intelligi facile possit, in tantis illis humoribus inclusum esse calorem; nec enim ille externus, et adventitius habendus est calor, sed ex intus maris partibus agitatione excitatus.*

Lunai portum est opera cognoscere, cives.

Cor jubet hoc Enni, postquam destituit esse
Mæonides Quintus, pavone ex Pythagoreo.
Heic ego securus vulgi, et quid præparet Auster
Infelix pecori; securus, et angulus ille
Vicini, nostro quia pinguior; erri adeo omnes
Ditescant orti pejoribus, usque recusam
Curvus ob id minui senio, aut cœnare sine uncto,
Et signum in vapida naso tetigisse lagena.
Discrepet his alius. Geminos horoscope varo
Producis genio. Solis natalibus, est qui

L. 9. *Lunai portum, &c.* A Line of *Ennius* humourously introduced by *Persius*, to express the pleasant Place he chose for his Retirement.

Lunai, a Town of *Hæturia*, most delightful for its Situation, being built upon one of the finest Harbours in the World, enclosed by two high Ridges of Mountains, which afford a very noble Prospect on either Side. *Ptolemy* calls it the Harbour of *Eryx*. It is now named *Porto di Spetta*.

L. 10. *Cor jubet hoc Enni, &c.* *Ennius*, a very ancient Roman Poet, born at *Rudii*, a Town of *Calabria*, in the Consulate of *Q. Valerius* and *C. Manlius*; encouraged to Rome by *Cato* the *Que.* *For.* He writ some Annals, Satyrs, Tragedies, and Comœdies, which are lost. We have nothing of his Works remaining, but a few Fragments. The Reason why the Poet uses the Word *Cor* in this Place, is from an old Tradition, which we read in *Anulus* *Gellius* lib. 17. c. 17. *Quintus Ennius tria corda habere sese dicebat, quod loqui Græce, et Oscæ, et Latine sciret.* We find a Passage in the seventh Book of *Pliny's Nat. Hist.* much to his Honour. *Prior Africanus Q. Enni statuas sepulchro suo imponi iussit: clarumque illud nomen, imo vero spoliū, ex tertia orbis parte raptum, in cinere supremo cum poeta titulo legi.* *Ennius* held the Transmigration of Souls, according to the Doctrine of *Pythagoras*; and imagined himself the fifth, in this way of Descent from *Homer*. *Tertullian*, in his Treatise of the Resurrection, runs the phantastical Genealogy thus: *Euphorbus, Pythagoras, Homerus, Pædus, Ennius.*

L. 16. *Atque sento.* Envy, or any other Anxiety of the Mind, reduces the Body to such an ill State, that it produces the visible Effects of old Age, hence it is, that *Hesiod* says,

Ἄνθρωπος γὰρ ἐν κακότητι βροτῶν καταγίνεται.

And *Ovid*,

Jam mihi deterior cunctis aspergitur ætas,
Jamque meos vultus ruga senilis arat.

'Tis

'Tis worth your while, ye Romans, to behold
The Port of Luna, said a Bard of old,
Who from a Peacock dream'd himself to be
By Transmigration, in the fifth Degret.

Here I live regardless of the common People, remote from Ambition; without any Dread of Rot, or Murrain among my Herds; nor does it give me the least Uneasiness, that my Neighbour has a larger Crop than mine; and tho' all the base-born Upstarts around me should wallow in Riches, would I repine so far, as to make me look old; or sink into the Extream of Parsimony to vye with them. Let others differ from me in this, *it is natural*. The same Constellation produces even Twins of a different Genius and Disposition. The one on his Birth-day (*when he ought to be ge-*

*Jam vigor et quasso languens in corpore divex,
Nec judens lusui qui placere judant.
Nec me, si subito videas, cognoscere possis,
Exactis facta est tanta ruina mea.
Confiteor facere hoc annus; sed et altera causa est,
Anxietas animæ, continuusque labor.*

L. 17. *Et signum, &c.* To examine the Seal of my Flask so closely, as to touch it with my Nose, lest any of my dead Wine should be stolen.

L. 18. *Discrepet his alius, &c.* Here he very well expresses the different Inclinations of Men, altho' they should be Twins, and born very nearly at the same time. *Horace* speaks to the same purpose, in the second Book of his Epistles.

*Cum alter fratrum cessare, et ludere, et ungi
Præferat, Herodis palmatis pinguibus: alter
Dives et importunus, ad umbram luctu ab ortu
Sylvestrem flammis, et ferro mitiget agrum?
Scis Genius.*

Lampridius tells us, no two Persons could be more different than *Commodus* and *Antoninus*, altho' the *Astrologers* foretold they should prove alike, because they were born under one and the same Constellation.

Tingat olus siccum muria vaser in calice empta, 20
 Ipse sacrum irrorans patinæ piper: hic bona dente
 Grandia magnanimus peragit puer. Utar ego, utar,
 Nec rhombos ideo libertis ponere lautus,
 Nec tenuem solers turdorum nosse salivam.
 Messè tenus propria vive, et granaria (fas est) 25
 Emole, quid metuas? Occa, en seges altera in herba est.

Ast vocat officium: trabe rupta, Bruttia faxa
 Prendit amicus inops; remque omnem, furdaque vota
 Condidit Ionio; jacet ipse in littore, et unâ
 Ingentes de puppe Dei; jamque obvia mergis 30
 Costa ratis laceræ. Nunc et de cespite vivo
 Frange aliquid; largire inopi, ne pictus oberret
 Cærulea in tabula. Sed, cœnam funeris hæres
 Negliget iratus, quod rem curtaveris, urnæ

L. 20. *Muria*. A kind of Pickle mentioned by *Pliny* lib. 31. c. 8. *Muria quoque, sive illa falsugo, spissat, mordet, extenuat, siccat.*

L. 21. *Ipse sacrum, &c.* The Poet gives the Epithet *sacrum* to the Word *Piper* here, the better to express the Person's Avarice, who seems to be as sparing in the Use of it, as if it were rather intended for pious and religious Uses; for Pepper, as we read in *Pliny*, was a dear Commodity at *Rome*. *Utrumque sylvestre gentibus suus est, et tamen pondere emitur, ut aurum, vel argentum.* In the same Chapter he says, it was adulterated with Juniper Berries; which would not have answered the Cheat, had Pepper been a cheap thing. *Plin. nat. hist. lib. 1. c. 7.*

L. 21, 22. *hic bona dente*
Grandia magnanimus peragit puer. The other on t'other Extream runs madly through his whole Fortune.

Utar ego, &c. Here begins that Passage wherein the true and proper Use of Wealth is express'd.

L. 27. *Ast vocat officium, &c.* Here he proceeds to shew the best Instance of Liberality to our Friends in Distress.

Bruttia faxa. The *Brutti* were a People in the South of *Italy*, formerly Shepherds, belonging to the People of *Lucania*, who flying from them settled on the other side of the River *Larus*, whence they were called *Bruttii* in the *Lucanian* Tongue, which was a Name in their Language for Fugitives. By the *Romans* they were called *Brutti*, for their Stupidity. They revolted to *Annibal*, in the second *Punic* War, for which Reason they were ever after treated as Slaves by the *Romans*.

nevous)

persons) scarce allows Seasoning enough to his Potrages; the other, quite opposite in Temper, squanders away all his Estate. But as for me, I will enjoy the Blessings which I have from Heaven; nor will I be so prodigal as to feed my Freed-men with Turbets, nor so delicate as to distinguish between the Flavor of one Thrush and another. Enjoy, a God's name, your present Fruits; grind your Corn, and spare nor. You cannot fear to want. You no sooner harrow your Land, but behold the green Hopes of another Harvest!

But you who are covetous will make this Pretence. My poor Friend is shipwrecked on the Brurian Rocks. All his Effects, and his Prayers are sunk in the Ionian Sea. He lies a melancholy Spectacle on the Shore, and his shipwrecked Gods beside him; and now the shattered Planks of his Vessel are floating to meet the Sea-Mews. Then give him Part of your Estate, and do not let him beg about the Streets. But you will think perhaps, your Heir will so much resent the Diminution of your Fortune, that he will neglect defraying

L. 30. *Ingentes de puppe dei.* The Image of the Tutelar God was generally painted on the Ship. *Lactantius* calls them *Pisces navium praefules*.

*Est mihi, si qua precor flava tutela Minerva,
Navis et a pissa casside nomen habet.*

Ovid.

L. 33. --- *sed canam funeris, &c.* The Ancients had several kinds of Suppers made in Honour of the Deceased. First, that which was laid upon the funeral Pile, such as we find in the 23d Book of *Homer*, and the 6th *Æneis* of *Virgil*, *Casull. Ep. 55. Ovid. Fast. 2.* Secondly, the Supper given to the Friends and Relations at their Return from the Funeral. As in the 24th Book of *Homer's Iliad*, in honour of *Hector*. This kind of Supper is mentioned in *Lucian's* Treatise of Grief, and *Cicero's* third Book of Laws. Thirdly, the *silicernum*, a Supper laid at the Sepulchre, called *ἐσθρὸν δεῖπνον*. Others will have it to be a Meeting of the very old Relations, who went in a very solemn Manner after the Funeral, and took their Leaves one of the other, as if they were never to meet again. The fourth was called *opulum nependiale*.

Ossa

Ossa inodora dabit, seu spirent cinnama surdum, 35
 Seu ceraso peccent casae nescire paratus.
 Tu ne bona incolumis minuas? Sed Bestius urget
 Doctores Gratos. Ita fit, postquam sapere urbi
 Cum pipere, et palmis, venit nostrum hoc maris experts,
 Foenileæ crasso vitiarunt unguine pulres. 40
 Hæc cinere ulterior metuas? At tu, meus hæres
 Quisquis eris, paulum à turba seductior audi.
 O bone num ignoras? Missa est à Casare laurus
 Insignem ob cladem Germanæ pubis, et aris
 Frigidus excutitur cinis, ac jam postibus arma 45
 Jam chlamydes Regum, jam lutea gausapa captis,
 Effedaque, ingentesque locat Cæsonia Rhenos;
 Diis igitur, Genioque ducis centum paria, ob res
 Egregie gestas, induco. Quis vetat? aude.
 Væ, nisi connives. Oleum, artocreasque popello 50
 Largior; an prohibes? Dic clare. Non adeo, inquis.
 Exosatus ager juxta est. Age, si mihi nulla
 Jam reliqua ex amitis, patruelis nulla, proneptis
 Nulla manet patrui, sterilis matertera vixit,
 Deque avia nihilum superest; accedo Bovillas, 55
 Clivumque ad Virbi; præsto est mihi Manius hæres.

L. 35. *Ossa inodora.* It was a Custom among the Romans to deposit the Bones of the Deceased in an Urn, with aromatick Gums and Spices. *Herodian* mentions this in his History of *Sextus*. Τὴν κόνιν σὺν ἀρωμασίν εἰς κάλλιπιν ἀναβάλλου.

L. 39. *Maris experts.* Void of a true masculine Spirit.

L. 40. *Panifeca.* Meaning the primitive Romans, who lived as common Farmers.

L. 43. *Missa est a Casare laurus.* When a Roman General gained a Victory, the Letter, which he sent, was wrapt in Laurel.

Τὰ γερμύλια δάφνη περιβαλὼν ὡς ἰσθὺς ἔστιν ἐπὶ νί-
 κης. Appian. Mith.

Pistrice laurum quam venit ante vider. Martial. Ep. lib. 9. 37.

the proper Charges of your Funeral, and say, What, will you embezzle that Income, while you live, which ought to be mine at your Death? But *Besinius* assures you, that all these expensive Offerings to the Dead were introduced by the *Greek* Philosophers. We never knew any of this Luxury, before the effeminate *Grecians* brought it over with their Dates, and Pepper; and now the Infection has spread it self so far, that even our common Labourers cannot sit down to their Sallads, without some of the best, and most fragrant Oils. But seriously, do you carry such Fears as these beyond the Grave? Now let me whisper my Heir, whoever he shall be. Do you hear the News, my Friend? *Cæsar* has sent an Express, with an Account of his Victory over the *Germans*. A thanksgiving Day is appointed. The cold Ashes are swept from the Altars, to make Room for new Sacrifices. *Cæsonia*, the Empress, has ordered the Trophies, and the Spoils of Kings and Captives to be hung up. The Chariots and the lusty *Germans* to be exposed to publick View. Therefore I shall, as a Complement to his Victories, exhibit a Shew of a hundred Gladiators. Gainsay it if you dare. You shall dearly suffer for it, if I shall discover the least Dislike in you. I resolve upon a publick Largess to the common People. Do you pretend to forbid it. Come, speak aloud. You have not so great an Estate to be thus lavish of it. Well, I can tell you it is in my own Power, and if I have not one of my Aunts living, nor any one remote Relation, I will go to *Bovilla* or Mount *Virbins*, and make choice of *Manius* for my Heir. That Son of the Earth! *Why*

Rumoremque sua perdit laurea bellis.

Claudian.

Lauream gesta prospera res.

Tacit. hist.

L. 46. *Gausapa*. The Gaulish Habit.

L. 53. *Euxsatus ager*. Land well cultivated.

L. 55. *Bovillas*. A Town in *Latium*, not far from *Rome*, in the Road which led to *Aricia*. *Ovid* makes it near the City.

Orta suburbanis quadam fuit Anna Bovillis.

It was called from a Cow, which dragged her Entrails after her to that Place.

qu. *Bovis villa*.

Progenies

Progenies terræ. Quære ex me, quis mihi quartus
 Sit pater, haud prompte, dicam tamen, adde etiam unum,
 Unum etiam, terræ est jam filius, et mihi ritu
 Manius hic generis prope major avunculus exit. 60
 Qui prior es, cur me in decursu lampada poscis?
 Sum tibi Mercurius; venio Deus huc ego, ut ille
 Pingitur. An renuis? Vin' tu gaudere relictis?
 Deest aliquid summæ. Minui mihi; sed tibi totum est,
 Quicquid id est. Ubi sit, fuge quærere, quod mihi quon-
 dam 65

Legarat Tadius, neu dicta repone paterna.
 Fœnoris accedat merces; hinc exime sumptus.
 Quid reliquum est? Reliquum? Nunc nunc impensius
 unge,
 Unge puer caules. Mihi festa luce coquatur
 Urtica, et fissa fumosum sinciput aure? 70

L. 56. *Cilivumque ad Virbi.* A Town about four Miles from Rome, in the Road to *Aricta*, near the Grove of *Diana*, where *Virbini* (a Name given to *Hippolytus*) was worshipped.

Manius. A Name for some ordinary Person. *Mando tibi, Mani,* illa solitaurilla circumagi jubeas. *Cato de re rust. c. 191.*

L. 59. *Terra est jam filius.* Persons of obscure Birth were generally so called. I remember *Cicero*, in one of his Letters to *Atticus*, calls the Person who carried it, by the Name of *Terra filius*, for which Reason he said he could not trust him with any Affair of Importance.

L. 61. *Qui prior es, &c.* The *Græciæ* had a Game instituted in honour of *Prometheus* called *Ἄγων λαμπάδουχος*. The Persons who engaged in the Contest were to run from the Tomb of *Prometheus* to *Athens*, with lighted Torches in their Hands, if the foremost happened to be extinguished, the second in course, provided his was lighted, happened to carry the Victory, if his failed, it fell to the third, and so on according to their Succession. I shall here insert the Description given of it by *Pausanias*.

Εν Ἀκαδημίᾳ ἣ ὁδῷ Προμηθεύος βαμῖς, ἣ δίξιν ἀπ' αὐτῷ πρὸς τὴν πόλιν ἔχοντες καιομένας λαμπάδας. τὴν δὲ αἰγώνισμα, ὁμοῦ τῷ δρόμῳ φυλάξαι ἥ δᾷδα ἔτι καιομένην ὅστιν ἀποσβέδεται, ἣ, εἴεν ἔτι τ' νίκης τῷ πρῶτῳ,

not?

not? Only enquire of me, who was my Ancestor at the distance of four Generations, and I shall not readily answer it.--- Do but proceed one or two farther back, and I shall tell you that he was a Son of the Earth; by which means *Manius* may come to be my great Uncle. But why should you, being older than me, invert the order of Nature? Consider I am your *Mercury*; I come as he is represented by the Painter. Do you reject me? Will you be pleased with what I leave you? But you have broke in upon the Principal. That I did for my own Use. But whatever is left, it is all your own. Do not you call me to an Account for the Legacies, which were left me by *Tadius*; Nor with the Authority of a Father advise me, to live upon the Use of my Money. *But still you urge*, What will be left for me? Left for you. *Is that your Question*. Here, who is there? Go, my Servant, use more Oil to my Coleworts. Shall I stint my self to dryed Hog's-cheek, and Nettles, upon a Festival; that such

διευτίρω ὃ ἀγ' αὐτὴ μίτῃσιν. εἰ δ' μηδὲ τέτω καιοίτο, ὁ
τέλειος ὅστις ὁ κεχίτων. εἰ δ' ἔκ πασιν ἀποσβινθεῖν ἐδέει
ὅστις ὅτε καταλείπεται ἡ νίκη.

Others will have it, There was a successive delivering of the Torches from one to another, and we have some Allusions of this in Authors, when they express the various Changes and Vicissitudes of human Affairs, or the Succession of Animals.

*Inque brevi spatio mutantur secula animantium,
Et quasi currentes vitæ lampada tradunt.*

Lucret.

Τεννῶνις, ἔκ ἐκλεῖφονις παῖδας, καὶ ἄπας λάμπαδα τὸν
βίον παραδιδόνις ἄλλοις ἐξ ἄλλων. Plat. leg. lib. 6.

L. 62. *Sunt tibi Mercurius, &c.* I am an unexpected God of Gain to you. I come with a full Bag in my Hand like him.

Τὸ ἀγαλμα αὐτὸ βασιλῶν μέγιστον. Suidas in 'Εγ-
μῆς.

Ut tuus iste nepos olim satur anseris extis,
 Cum morosa vago singultiet inguine vena,
 Patriciæ immectat vulvæ, mihi trama figuræ
 Sit reliqua? ast illi tremat omento popæ venter?

Vende animam lucro, mercare, atque excute solers 75
 Omne latus mundi, ne sit præstantior alter
 Cappadocas rigida pingues pavisse catastâ.
 Rem duplica. Feci; jam triplex; jam mihi quartò,
 Jam decies redit in rugam, depinge, ubi sistam,
 Inventus, Chrysippe, tui finitor acervi. 80

L. 77. *Catasta*. A wooden Engine, on which the Slaves were placed which were exposed to Sale. *Talem in Catasta videre Chrysogonum Sylla*. Plin. lib. 35. It became in later Ages an Engine to rack the Christians upon. *Catasta, genus tormenti, i. e. levis ferrei, quibus imponebat Martyres, ignis supponebatur*. Cyprian Ep. 33. *Vid. St. August. in Psalm. Apon. lib. 3. Comment. in Cant. Acta. S. S. Martyr. Numid. N. 6.*

L. 80. *Chrysippus*. An *Astarchick* Philosopher, the most famous of the *Sticks*. He was *Zeno's* Disciple, and a most excellent Logician. It was said of him, that if the Gods themselves made any use of Logick, it could be no other than his. The *Athenians*

a Spendthrift as this may live in all manner of Luxury? Shall I starve my back to feed his Belly? *What a fine Speech he makes to me!*

Go now and sell thy Soul for Gain, ransack the whole World to get the start of others in Riches. Deal in Cappadocian Slaves. Double your Fortune. I have already made it three-fold: I may say four-fold. Now it is ten-fold. Tell me, *Chrysippus*, you who found out a Method to finish your endless Argument, where shall I end this?

had him in so great Esteem, that they erected a Statue to him. He was the Inventor of that Way of Arguing called the *Sorites*. *Venit ad Soritas, lubricum sane et periculosum locum, quod in modo dicebas esse vitiosum interrogandi genus. Quid ergo? istius vitii num nostra culpa est? Rerum natura nullam nobis dedit cognitionem finem, ut illa in re statuere possimus. — Quatenus; nec hoc in accendo critici solum unde nomen est; sed ulla omnino in ea minutatim interroganti, dives, pauper: clarus, obscurus: multa, pauci: magna, parva: longa, brevia: lata, angusta: quanto aut addito aut detracto, certum, quod respondeamus, non habemus. Cic. academ. quest.*

PERSIUS has imitated **HORACE** in many Passages, which I think proper to place under their Names in the following Manner.

H O R A C E.

Quid faciam præscribere. sat. 2

Scribimus indocti

Et cantu tremulo pota. lib. 4 od. 13

donec ohe jam

Ad cælum manibus sublatis - - lib. 2 sat. 5

senium depone camenæ. lib. 1 ep.

Balba feris annofo verba palato. sat. 3 l. 2

speramus carmina fingi

Posse linenda cedro.

art. poet.

unctum qui recte ponere possit. ibid

tritæ munere vestis. ep. 19 lib. 1

vos o

Pompilius sanguis.

art. poet.

quia ponere totum

Nesciet.

Mene moveat cimex Pantilius.

art. poet.

si vis me flere dolendum est

Primum ipsi tibi - -

ibid

Sæpe caput scaberet, et vivos roderet ungues. sa. 10 li. 1

Crescâ ne careat pulchra dies nota.

lib. 1 od. 36

ad miseras preces

Decurrere, et votis pacisci.

lib. 3 od. 29

At bona pars hominum - -

sat. 1 lib. 1

Jane pater, clare, clare cum dixit, Apollo:

Labra movet metuens audiri; pulchra Laverna

Da mihi fallere - -

ep. 16 lib. 1

O si urnam argenti fors qua mihi monstret. sat. 6 lib. 2

maxime quis non

Jupiter exclamet -

5 DE 60

P E R -

P E R S I U S.

S A T. I.

Quid faciam?	lin. 12
Scribimus inclusi.	13
Tremulo scalpuntur, &c.	21

dicas cute perditus ohe.	23
En pallor seniumque	
tenero supplantat verba palato.	35

et cedro digna locutus.	42
calidum scis ponere fumen.	53
tritâ donare lacerna.	54

vos o patricius sanguis.	61
nec ponere lucum	
Artifices	70
Men' moveat quippe.	89

Florabit qui me volet incurvasse querela.	91
Nec pluteum cædit, nec demorsos sapit ungues.	106

S A T. II.

Hunc, Macrine, diem numera meliore lapillo.	1
---	---

non tu prece poscis emaci.	3
At bona pars procerum - -	5

hæc clare, et ut audiat hospes.	
Illæ sibi introrsum, et sub lingua immurmurat :	6

O si	
Sub rastro crepet argenti mihi seria - -	11

proh Jupiter! O bone, clamer,	22
G	21

H O R A C E.

an triste bidental

Moverit incestus - - art. poet.
 Quid voveat duici nutricula majus alumno. ep. 4 lib. 1
 quo pacto pessime fat. 7 lib. 2

Immunis aram si tetigit manus
 Non sumptuosa blandior hostia,
 Mollibit averfos penates
 Farre pio, et saliente mica. lib. 3 od. 23

Jam pastor umbras cum grege languido. lib. 3 od. 29
 nemon' oleum feret ocyus? fat. 7 lib. 2

Culpantur frustra calami. fat. 3 lib. 2
 argillâ quidvis imitaberis udâ. ep.

modo sit mihi mensa tripes et
 Concha salis puri - - fat. 3 lib. 1
 vivit filiquis et pane secundo. ep. 1 lib. 2

reddat natis charisque propinquis. fat. 1 lib.

Stes capite obstipo - -
 velut ægri somnia vanæ
 Fingentur species - - art. poet.
 impransî correptus voce magistri.
 ne sis patruus mihi - -

rectius hoc est :

Hoc faciens vivam melius - - fat. 4 lib. 1
 Introrsum turpem, speciosum pelle decorâ. lib. 2 ep. 16
 aliquis cubito stantem prope tangens. fat. 5 lib. 2
 Cædimur, et totidem plagis consumimus hostem.

Regibus hic mos est - -
 At tu conclusas hircinis foliis auras
 Usque laborantes, dum ferrum molliat ignis,
 Ut mavis imitare - - lib. 1 fat. 4

notum si calida verbum
 Reddiderit junctura novum - -
 Utrumque nostrum incredibili modo
 Consentit astrum. od. 17 lib. 2

Scit genus natale comes qui temperat astrum. Triste

Triste jaces lucis evitandumque bidental.	27
Ast ego nutrici non mando vota.	39
quo pessime pacto.	46

Hæc cedo ut admoveam templis et farre litabo.	75
---	----

S A T. III.

et patulâ pecus omne sub ulmo est.	6
Ocyus adsit huc aliquis : nemon ?	7
Tunc queritur crassus calamo quod pendeat humor	12
Udum et molle lutum es,	23

purum et sine labe salinum.	25
siliquis et grandi pasta polenta.	55
patriz charisque propinquis	
Quantum elargiri deceat - -	70
Obstipo capite et figentes lumine terram,	80

Ægroti veteris meditantés somnia :	83
cur quis non prandeat, hoc est ?	85
ne sis mihi tutor :	90

S A T. IV.

Hoc puto non justum est, illud male, rectius istud.	8
summâ nequicquam pelle decorus.	13
Est prope te ignorus cubito qui tangit.	33
Cædimus inque vicem præbemus crura sagittis.	41

S A T. V.

Vatibus hic mos est,	1
----------------------	---

Tu neque anhelanti coquitur dum massa camino,	
Folle premis ventos :	11

junctura calidus acri	14
amborum fœdere certo	

Consentire dies,	45
Nescio quod certe est, quod me tibi temperat astrum.	51

Hic mutat merces surgente a sole, ad eum quo
 Vespertina teper regio - -
 Est mihi purgatam crebro qui personet aurem. ep. 1
 Dum vult libertas mera dici.

clament periisse pudorem

Cuncti pene patres - -

Securus cadat, an recto stet fabula talo.

creta an carbone notandi?

sat. 3 lib. 2

In triviis fixum cum se dimittat ob assem.

Quæ poterunt unquam satis expurgare cicuta?

In cicere atque faba bona tu perdasque lupinis.

sat. 3 lib. 2

Labra moves cupiens audiri

O si angulus ille

Proximus accedat qui nunc denormet agellum. sat. 1. 2

indignum quod sit pejoribus ortus.

nec metuam quid de me judicet hæres,

Quod non plura datis invenerit - -

Quantulum enim summæ curtabit quisque dierum.



(101)

P E R S I U S.

Mercibus hic Italīs mutat sub sole recenti.	54
Cultor enim es juvenum purgatas inferis aures.	63
Hæc mera libertas.	82
exclamat Melicerta perisse	
Frontem de rebus	103
tibi recto vivere talo.	104
Illa prius cretâ mox hæc carbone notasti.	108
Inque luto fixum possis transcendere nummum.	111
quam non extinxerit urna cicutæ.	
ciceringere large	
Rixanti populo - -	177
Labra moves tacitus.	184

S A T. VI.

angulus ille	
Vicini, nostro, quia pinguior - -	13
Ditescant orti pejoribus	15
sed cænam funeris hæres	
Negliget iratus.	33
Quod rem curtaveris.	34



F I N I S.

5 DE 60